

Abij. 9.

A BRIEFVE INSTRUCTION.
**BY VVAY OF
DIALOGVE, CON-
CERNINGE THE PRINCIPALL**
poyntes of Christian Religiō, gathered out
of the holy Scriptures, Fathers,
and Councels.

By the Reuerēde M. George Doulye Priest.

*Luci succedit nox, Sapientiam autem non
vincit malitia. Sap. 7.*



CVM PRIVILEGIO.
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TO THE
HONORABLE
MEMBERS OF THE
LEGISLATIVE COUNCIL
OF THE PROVINCE OF
SOUTH AFRICA
IN PARLIAMENT ASSEMBLED
I HAVE THE HONOR TO
ACKNOWLEDGE THE RECEIPT
OF YOUR RESOLUTION
PASSED ON THE 14TH
DAY OF APRIL 1901
RELATIVE TO THE
MATTERS OF THE
PUBLIC ACCOUNTS
AND TO ADVISE YOU
THAT THE SAME HAVE
BEEN FORWARDED TO
THE APPROPRIATE
DEPARTMENTS FOR
CONSIDERATION



Yours faithfully,
J. H. VAN DER MERWE
Secretary to the Government



THE PRE- face.

AL L heresies , (Christian reader) as other diseases vvhether of the bodie, or of the minde , haue theyre beginning, increase , state, and declination; this of Luther, and Caluyne begane to be published in Germanie about the yeare of our Lord , 1517. and a little after in France , vvhere it increased so much vvith libertie of li- fe , joyned vvith interest , and pretensions of temporall Princes , as it stirred vppe those furious rebellions , vvarres , and other tragical actions , vvich vve haue seen,

Susius , and Cochlaus , &c.

The Duke of Saxonye aspiringe to the Empyre. The Prince of Cōde, the Admirall, &c others in France.

¶ 2 and

and heard of in those' countries,
 The Prince as also in Flanders, and other partes
 of Auarage of Christendome, vvhersoeuer it hath
 in Flanders. come vwithin the compasse of Euro-
 pe, out of vvhich it hath not yet
 crepte, albeit, (as the Apostle spea-
 kerh) it hath crepte like a cacker: the
 poyson vvhereof infectinge so ma-
 nyne prouinces, came into our coun-
 trie . by occasion of the inordinate
 affection vvhich kinge Henrie the
 eyght tooke to Anne Bollen, mother
 to the late Queene Elisabeth (behea-
 ded aftervvard for her iuste desertes
 by the sayde kinge her husband) for
 whose sake he broke vwith the
 See Apostolike, and tooke vppon him
 the title of Supremacie in spirituall
 matters, to haue some colour to put
 away Queene Catherine his lawfull
 wite, vvhherunto the Pope coulede not
 be brought, for that he judged the di-
 uorce to be vjuste, and contrarie to
 Goddes holy law.

3. Timot. c. 2.

vcrs. 17.

By this occasion heresie tooke
 roote

roote in England, vnder Kinge Hen-
rie; spronge vppe in Kinge Edwardes
dayes, vnder the gouernēt of his pro-
tectors (afterwardes executed for
treason) and came to that state in the
reygne of Queene Elisabeth, as the
politike gouernors of her counsell
(vvhich had founded theyr authoritie,
& greatnesse in the aduancement of
the same, presumed (after they had ta-
ken avay the life of the renouved
Princessse Queene Marie of Scotlād)
they coule so establishe it, that they
shoulde be able to bannish Catho-
lique Religion for euer out of En-
gland. But the contrary hath happe-
ned, as in all other heresies, and like
attemptes of ages past may bee see-
ne; the vnsearcheable vvisedome of
almightie God, cōfoundinge the vayne
cogitations, and shallov deuises
of mortall men.

Novv in Germanie, and in those nions of the
Northerne countries adioyninge, Archduke
after so longe, and so great desola. Ferdinādo :

¶ 3 tion,

In Hungarie
Transylua-
nia, Zuizer-
land, Polor-
nia, &c.

tion, wee see great progresse of the
Catholique fayth, vvhere euerye
daye (God be thanked) towvnes,
cyties, and vvhole countries, vvea-
ried vvith heresie, cast of this infam-
ous yoke, and embrace that tru-
the, vvwhich theyre forefathers pro-
fessed, vvith much more seruour
then there vvas before heresie en-
tered amongst them. In Ilanders
the like; and vvhere the countrie is
not oppressed vvith vvarres, or re-
bellion, the pietie, deuotion, and
Christian lyfe of the people is incom-
parable bettered, since they haue de-
liuered them selues from the thrall-
dome of these erroneous, and Apost-
rata doctrines. France is risinge apa-
ce, by the memorable example of the
most Christian Kinge Henrie the. 4.
vvho beinge deceaued by heretiques
in his youth, hath shaken them of,
and theyre pestilente counsaytes,
since he is come to more mature yea-
res, and throughe his vvisedome, and
valure

valore obrayned such quietnesse in
his kingdome, that neyther he hath
now any more cause to feare them,
neyther vvas it knowne (peraduen-
ture) since Charlemayne, that any
Kinge of that Countrie hath enioy-
ed that crowne vvith more prof-
peritie. The like example vvateh on-
lye in England, (and to Gods omni-
potencie is as factible as in Fraunce)
vvhere Kinge Henrie the eyghtes suc-
cession is ended, for the vvich, and
the inordinate desire he had to ha-
ue children, after twentie yeares
roygne vvith renoune, and glorie
in the eyes of all Christendome vvhi-
ll he liued a Catholicke, after diuers
royall exploitcs, & the increase of his
regalities, by the most sacred title of
defender of the faythe, gayned vvith
that vvorthie, and Kingelike vvork
vvritten againste Luthers doctrine,
hee most miserablie leste God, and
his Church: and that seede is now
vvhollic extinguished: vvherewith

heresie vvas forwen , and shoulde haue
been perpetually maintayned in
oure countrie : and the persecutions
past haue serued for nothings lesse,
then for that they vvere principallie
intended , but contrarietie kind-
linge charitie, and the love of Christe
in Catholike soules , haue not onelie
conserued, but augmented, and illus-
trated the sayth aboue all expecta-
tion ; so as vvee see the benediction
of our Sauour, and the regions whi-
te, and readie for haruett , whose
reapers constantlie labouringe in this
cause, patientlie expecte Gods proui-
dence, vwho, vwhen tyme shall requi-
re, vwill put into the hartes of those
in vvhose hands the gouernement is,
to mitigate the rigour of penall la-
wes , vvhetherie the publishinge of
Gods truthe , may vwith more lvee-
tenes goe forvard , vvhich vwhen, &
hovvsoeuer it shall fall out , in the
meane tyme , experience doth teach,
that some forme of instruction is ne-
cessarie,

cessarie, for the informinge of those
poore soules vvhich hitherto haue
knowne no other Religion, but that
vvherein they vv ere borne, & by vv
hich they are taught throughe the im-
portunate clamours of Caluins mi-
nisters, to detest the Catholike Reli-
gion, before they knowe it: for so vve
comming to tell our ovne tale, they
may judge vvith indifferencie, and
learne to distinguish betweene true
Catholike doctrine, and heresie, vvhi-
ch is that vve especiallie pretende: for
if Catholike Religion vv ere as the
malice, or ignorance of these secta-
ries teach, and make the commō peo-
ple beleue, it vv ere not onlie follie
but meere madnesse to be a Catholi-
cke: but the contrarie vvill here
quicklie be seene, and vvhat conue-
nience, and excellent harmonye,
our Religion hath vvith all truth, and
reason, and the lighte, and majestie,
vvhich it carieth in it selfe, by vvich
alvvayes it hath ouergrovne, and

*Tertullian.
Lactantius.
Vincentius,
Liber. 6.*

confounded all sectes, and heresies;
in the worlde, and that if the ad-
uersarie haue anye shewe, or appa-
rence of Religion, it is vvith thinges
vsurped, and stolne from vs
or counterfeyted by imitation of
the Catholickes., no other vvise
then apes imitate men, and the
deuill the vvorckes of God (as
some of the auncient fathers haue
noted: the rest, and that vvich is
meerlie theyr ovvne, beinge nothinge
els but drossie, baggage, & beggerie, as
anye man of iudgemēt not preoccup-
pated vvith passiō vvill easilie discern
ne, even by the readinge of this little
Dialogue, little in volume, but great
in substance, for the greate, & impor-
tante matters it conteyneth necessa-
rie for our saluation, the greatest as-
sayre, that vvee can treat of in this
life: vvich vvvas first vvritten for the
helpe, and instruction, of particular
frendes, not vvithout some imitation
of Sainte Austen, vvho made his En-
chiri-

chiridion vvith the like intention;
and albeit I haue framed the stye
thereof to the vnderstandinge, and
reach of the most, yea I hope the
learned vvill finde satisfaction; & the
more curious vvittes vvherein to dis-
course, and entertayne them selues;
And that no man may complayne of
the breuitie, vvhich I haue affected;
cōprisinge so many importante ques-
tions in so little a volume; for such
as desire to see the same matters ey-
ther more copiously hādled, or more
authentically prooued, besides the
most learned of our age, vvwhose vvri-
tinges I haue perused, and especially
those of Cardinall Bellarmine vvho-
me I principallie follovv in this in-
struction, because his Doctrine is par-
ticularlye recommended by the See
Apostolique I haue quoted in the
margent the grauest alicient vvriters
of all other tymes, vvwho beinge ligh-
tes of the vvorld, and miracles of
nature for theyre talentes, and jud-
gement,

Motu Prop.
PP. Clem. 8.

gement, haue allvvayes folloved
this infallible guydestarre of the Ca-
tholike truthe, to vvwhose bookes say-
thfullie cited, I remitte thee (gentle
reader) desiringe onely, that thou
vvilt vouchsafe to accepte heerein
my good vvill, vvhiche is all the re-
vvard I expecte of this laboure at
thy handes, the prayse, if any good
shall euer growe of it, beinge due to
God alone, the author, & fountayne
of all goodnes, vvho euer keepe thee,
& directe thee in the vvay of truthe,
and eternall saluation.

*Thy seruante in our Lord IESVS
George Doulye.*



7. 10. 1875. 4. 11. 1875.
 1875. 11. 11. 1875.

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~~John~~

John Simon
Book - 215

120. James C.
Exempt

Anno Domini
1675

~~John~~

D. 1. 3.

M
D

A BREEFE
INSTRUCTION,
 BY VVAY OF DIALOGVE,
 concerning the principal poynts of
 Christian Religion, gathered out of
 the holy Scriptures, Fathers
 and Councils.

) (

Maister.

ART THOVV

a Christian?

Disciple.

AYea sir, by the gra
ce of God.M. VVhy doest thou say, by the gra
ce of god?D. Because I am not a Christian by
my ovne merites, nor of my fa-
ther, nor mother, nor any other
pure creature, but by the good-
nes and mercie of God, and the
merites of Christ Iesus.

M. And vvhat is a Christian?

A Christian,

D. He that beinge baptised, beleev-
eth

An Instruction

*Vide 1. Pet. 4.
Act. 11. Tert.
de pra. crisp.
Cyrian. l. 4.
Ep. 2. Atha.
Ora. 2. con-
tra Ar. Aug-
ust tract. 113
in Jo: 5. En-
chir. c. 5.*

neth and professeth the lawv of Christ.

M. And vvhat is the lawv of Christ?

D. That vvhich our Saviour deli-
red to his Apostles and their suc-
cessors, and is truly and onely
taught in the catholike church of
Rome, novv, and ever since our
Saviour.

M. VVhat benefite or dignitie rece-
veth a man vvhen he is made a
Christian?

D. He is made the childe of benedi-
ctiō, the adoptive sonne of God,
and inheritor of heaven, if him-
selfe doe not put impediment to
the same.

M. Are ther any that deny this lawv?

D. Yeas truly.

M. VVho are they?

D. All infidels, as paynimes, Ievves,
and haretiques.

M. VVhat is an heretique?

An heretis-
que.

D. He vvhich, beinge baptised, doth
vvilfully deny any article of the
catho-

of Christian Religion. 2

catholique Romain faith; or beleeueth any thinge that is contrary to the same.

M. So that it is not sufficient to be a Catholique, for a mā to be christened, except he also beleewe, and proteste the sayd Romain Church, after he commeth to yeares of discretion?

D. So it is; and vwhen it shalbe necessary, also he is bounde to dye for the confession of the same.

Of the signe of the Crosse.

CHAPTER. I.

M. **W**HAT is the signe of a true Christiā or Catholike?

D. The signe of the holy Crosse.

M. Why soe?

D. Because in it our Sauour Iesus Christ Redeemed vs, & this signe

A 2 hath

The Figure
of the holy
Crosse.

An Instruction

hath alwayes been vsed in gods church, not only in the Sacraments, but also in ail actions of this life, as vvell humane as diuine.

- Vide Basil. l. 1. M.* From vvhath, or vvhom did he redeeme vs?
de Sp. S. c. 27
Naz. orat. 1. D. From sinne, and the Devil, vvhose prisoners vve vveare before.
in Julia. Hieron. ad Eust. M. How must the signe of the crosse be made?
d. custod. virg. Et ad Fabio. de vestib. Jac. & c. 9. Ezech. f. f. rem. ser de S. cruce Tert. l. de cor. militis Orig. bomil 8 in Evang. Aug. tract. 118. in Io. Atha. in vit. Anton. M. Is ther any other manner of blessing your selte?
Euseb. l. 1. & 2. de vita, Cō. D. Yea sir, as the priest doth vyhen he
saith

of Christian Religion. 3

saith the gospel, making vwith the
 thombe a crosse vpon the forehea
 de, against euill thoughts: an o-
 ther vpo the mouth, against euill
 vvordes: and the thyrd vpon the
 brest against euill vvorkes, vvhi-
 ch proceede frō the hart, saienge:
 by the signe ✕ of the holy crosse,
 ✕ from al our enemies ✕ deliuer
 vs good lord. to vvhich is also
 ioyned the former blessinges In
 the name of the father, and of
 the sonne, and of the holy ghost.
 Amen.

st. Trip. l.
6 hist. c. 1 R.
ff. 12 hist.
c. 29. Cyril.
Hieron. Catb.
 4 & 13.

M. Is there any mystery signified, be-
 sides, in this blessing?

D. Yea sir. First the mystery of the
 blessed Trinity, and then that of
 the holy incarnation, vvhen our
 Sauour came dovne from hea-
 uen into the Virgens vvombe.

M. Howv are these mysteries repre-
 sented in this signe?

D. In that he saith in the name, and
 not in the names, is giue to under

A 3 stand

An Instruction

stand the vnitie of God; and by the name, is vnderstoode his diuine powre and auctoritie, the vvhich is only one in all three persons. Those vvordes of the Father, of the sonne, & of the holy ghoast, do declare vnto vs the Trinity of the persons; vvhich, notwithstandinge, haue one and the selfe same diuinitie and essence, powre, vvise dome, boutie, &c.

M. And how is the incarnation represented by this signe?

D. Because it representeth the passion of our Sauour, and consequently the incarnation of the sonne of God vvho for our redemption vvas made Mā, & crucified.

M. VVhy do you drawe your hand frō the head to the middle, & then frō the left shoulder to the right and not frō the right to the left?

D. The first to signifie the proceedinge of the sonne from the father, vvho is the fountaine and beginninge

of Christian Religion. 4

ringe of the other two persons. the second by touching both shoulders, signifieth the proceedinge of the holy ghoast frō the father & the sonne. vvhich is done frō the left side to the right to signifie that by the passion of our Saviour, vve are trāsterred frō things transitory, to eternall; from sinne, to grace; from death to lyfe; vvherby it appeareth that this holy and holisome signe, is as it vveare a breefe summe of our vvhole faith, and Religion.

M. VVhē must vve vse this holy signe?

D. As often as vve beginne any vvorke; or that vve be in any necessity, especially vvhē vve rise, or goe to bedde, or goe forth of doores, at the ētrūce in to the church, and vvhē vve eate, or drinke, &c.

M. And vvhy doe you make this signe so often, and to vvhat effecte?

D. Because it is the signe, liuery, & recognoisaunce, vvhē vve are

An Instruction

distinguished, as the true seruantes and souldiers of Christ, from all the enemies of holy churche, as Gentiles, Iewes, Turkes, and Heretikes. Secondly because by this signe we invoke the helpe of God in all our vvorkes. And of ten times wee are delivered by the vertue therof from many perills, as vvell temporal, as spiritual; the Devil fearinge this signe, and flyenge from it, no other vvie then malefactors doe from the Kings officers and iustice; especially vvhen it is made vvith sayth, and confidence in Gods mercie, and the merits of Christ our lorde.

The name
of Iesus.

- M. And vvhy doe you put of your cappe and make curtesy, vvhen you name Iesus.
- D. Because the Apostle teacheth vs, that there is no other name vvherin we cā be saved: & that in this name all knees shal bowe,

of Christian Religion. 5

as vvell of heavenly and earthly
creatures, as of al thinges vnder
the earth.

*Of the obligations and
dueties of a true
Christian.*

CHAP. II.

M. **F**OR vvh^t ende vvas Man created? Christian
dueties.

D. To love, and serue God in this li-
fe, and att^rvvarde to see and
enioye him in the next, vvh^r
in doth consist^e our everlasting
felicity.

M. You have answered vvell, but
tell me, vvh^t is a Christiā bound
to knowve, for the attaining of
the said ende, after he commeth
to the vse of reason?

A 5 D. Three

An Instruction

D. Three things

M. Which are they?

D. First to Knowve what to beleue. Secondly to Knowve what to pray or aske Thirdly to Knowve what to worke or doe.

M. And how Shall we Knowve what to aske? (ster,&c.

D. In Knowing well the Pater nos

M. And how shall we Knowve, what to beleue?

D. By Knowing the creede, or the articles of our faith.

M. How shall we Knowve what to worke?

D. If we Knowve well the commaundments of the law of God: and those of our holy mother the Church: and discern what are mortall sinnes, to the end we may flye them.

M. You say well, but tell me, have we not neede of some supernaturall helpe, for the discharge of these obligations?

D. Yes

of Christian Religion. 6

D. Yes sir : for vve have neede of three supernaturall vertues, vv^hich must be planted by God in our soules.

M. VVhich are they.

D. Faith to be able to beleue vvell: Theologi-
Hope to be able to aske or praye cal ver-
vvell: and Charity to be able to tues.
vvorke vvell.

Of the Creede.

C H A P. III.

M. **G**O E to then, lette vs begin: **The Creede**
ne vvith faith, and tell me
vvhat vvee must beleue?

D. I haue already told you, that
the principall is the Creed.

M. VVhy then. recite the same?

D. I beleue in God the father almi-
ghty &c.

M. Tell me vvhat is the Creede?

D. Is

An Inſtruction

D. It is a confeſſion of the principall articles of our faith.

M. VVho made it?

D. The Apoſtles.

M. To vvhat ende?

D. To informe vs in our faith.

M. VVhat is Faith?

Faith.

Ephe. 2. Heb.

11. Baſil. ſer

de ſid. confeſ.

Aug. co. Epi-

ſt. funda. c. 5.

Ser. Ep. 150.

Chryſo. 1. Cor.

Hom. 4. Greg.

Homil. 26. in

Evang.

The Church

D. Faith is a giſte of god in our ſoules, vvith the vvich vve do firmly & catholically beleeeve all that god hath revealed, vnto vs, accordinge as vve are taught by our holy mother the church.

M. Ys The Church then vvaines ſufficient for to knowve, and diſtinguiſh all that God hath revealed?

D. No doubt ſir: for as much as ſhe is illuminated, and aſſiſted all vvayes vvith the holy ghott, and therefore cannot erre.

M. VVhat is the holy Catholique Church?

Gen. 6 cant. 4

et. 6. Eſa. 5. ut

D. Yt is the viſible congregation of all true Chriſtians, and Catholiques,

of Christian Religion. 7

ques, vvhich are scattered ouer 20. *mr. 12. In.*
the vvhole vvorlde, vvhose hea 5. *mat. 5 13. 1.*
ad next vnder God is the Pope. *Petr. 3. Apoc.*

M. VVho is the Pope? 22.

D. The Pope is the holy father, Bish-
shop of Rome, successor of saint The Pope.
Peter, and vicar of Christ. vpon *Pide Iren. l.*
earth to vvhome all prelates, ar d 3. c. 40. *Tert.*
Christians vvhatsoever, are bound *de prescrip.*
to obey, as to Christ his true and *Clem Alexā.*
lawful lievetenant. *l. 7. Stro. Ci.*

M. Howv knowe you that the Pope *prl. 1. Ep. 6. l.*
is saint Peters successor? 4. *Ep. 2. Oris*

D. By the infalible authority of *gen. l. 1. pe-*
the scripture, the vniuersal tra- *riar. Arnob.*
dition of Goddes church, the *P. 130. Aug.*
certaine succession of all Romai *in Ep. 265.*
ne Bishops ever since saint Peter *&c.*
vnto this day, and last of all the
testimony of all learned doctōrs,
fathers, and Catholique vvriters,
since Christ came into this vvorl
de.

M. And vvhat call you Traditiō vvher Tradition.
of you mētioned even novv.

D. Tra-

An Inſtruction

D. Tradition of the Church and ſuche as is of autoritie to proue or diſproue in matters of faith, wee call all that doctrine which withoute writinge hath bene by worde of mouthe lette vnto vs either by Chriſte or his Apoſtles or theyre lawfull ſucceſſours and therefore to be honoured and beleeued.

*Vide 1. ad
Theſſalo. 2. &
Chryſoſt. Theo
philact. OE
cumenium i-
bid & eoſdem
ſuper 1. ad
Cor. 12. Ba-
ſil de Spiritu
Santo cap. 29.
Vincent. Li-
vinēs. Tertul.
de præſcript.*

*Ioan. 20. &
21. Mat. 16.*

M. And how proue you that ſaint Peter was made Pope & preſident of Goddes church by our ſauour?
D. By thoſe vvordes, vtherin he bad him feed his flocke three times to geather, and eſpecially vwhen he gaue him the keyes of the Kingdome of heauen, and authority that vvhatſoeuer he ſhould looſe vpon earth, it ſhould be looſed in heauen; and vvhat ſoeuer he ſhould binde vpon earth, it ſhould be bounde in heauen: vvwhich vvvas the greateſt powver, that could be geuen to any mortall creature.

M. And

M. And cannot the Pope erre in matters of faith, and Religion, as vvell as other tēporall Princes.

D. No: for our Saviour saith to saint Peter, that he had prayed for him that his faith should not faile, and therfore he calleth saint Peter the rocke, saiege, vpon this rocke

*Mat. 16. vers
sic. 18.*

*I vvill builde my Church, against
vvhich the gates of hell shall not
preuaile: all vvhich vvould be o-
ther vvise if the Pope could erre,
vvho is the foudaciō of this vvho-
le buildinge, as for tēporall Princes
they haue no povvre in matters of
faith, and Religion; seinge our Sa-
uiour cōmandeth to giue to Cæ-
sar, that vvich belōgeth to Cæsar
& to God, that vvich belongeth to
God. & much lesse haue vvomen
to doe in this, vvho (as saint Paule
saith) ought not to open their mou-
thes nor speake in the cōgregatiō.*

M. So that you make the Pope and saint Peter all one in this cause?

D. Dou-

An Instruction

D. Doubtles: even as the father and the children are all one in the title of inheritance; and as the churches body continued after saint Peter, so her head must needs continue also on earth.

Saint Peter M. You make no doubt then that saint Peter vvas the first Bischope at Rome.

1. Petr. 5. lvi

ne. lib. 3. c. 3.

Tert. de praescri. et in Scor.

Clem. Alex. 7

Strom Euseb.

Ecclesiast. bis.

lib. 2. c. 14. &

15. Hieron. de

Scriptor. Ec-

cles. Cypr. lib.

1. Ep. 3. Aug.

contra Petilia.

l. 1. c. 51. et Ep.

91. & 93. &

164 Amb. ser

66. Nicephor

lib. 2. c. 36.

D. None at all sir. For as much as it vveare madnes to call it in question, beinge so certaine a matter, and so receiued amongst all Christians, as any other article of our faith; as all histories and auncient. and moderne vvriters do testifie, and to this day ther remaine manifest arguments of the same in Rome.

M. VVhy, have you any relique of his in that citie?

D. VVe have both his. and saint Pauls vvhole bodies, and their heades ar yeat to be seene, vvher are extant the most sumptuous and

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and auncient temples in the world
built ouer them, for their memo-
ries: saint Paule beinge behea-
ded by the svvord, the same day
that saint Peter vvas crucified,
vnder the vvicked Emperour
Nero, after that he had been Bish-
hope twentie and five yeares of
that eittie.

M. You haue reason: but lett vs re-
turne to our first purpose of the
Creed. And first tell me: how ma-
ny articles there be of yt?

~~eleven other, so~~
~~when he beas~~
~~ments he had~~
~~me~~

D. Ther be twelue: vvhearof the
first belongeth to the father: the
six follovinge to the sonne; and
the last five to the holy ghoast, vv-
hich are the three persons of the
blessed Trinitye.

M. VVhat is the mystery of the ho-
ly Trinitye?

D. Truly sir that is to deepe a que-
stion for me to expounde. But The Blessed
it is sufficient: for me to beleue Trinitye,
that vvich the Church doth

B teach,

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teach; vvhich is that the blessed Trinitye is three persons & one God only.

M. Yt is vvell answered. but do you Knowve no similitude, by the vvhich you may in some manner declare it?

D. Yes for sooth. for as our soule beinge but on alone, yet hath it three powvers, to vvith, vnderstandinge, memorie, and vvill, vvhich powvers are all one thing vvvith the soule: even so, the persons of the father, of the sonne, and of the holy ghoast, are all three one God.

M. The similitude is good: but let vs speake a vvorde or tvvo of euerie article by it selfe. And first vvhath doe you professe by the first article?

D. I professe, and belecue that there is a God, although vve doe not see him vvvith our corporall eies, and that this God, is one only

and

and therfore it is sayde beleue
in God , and not in Gods,
vwho filleth, ruleth, gouerneth,
seeth, and knowveth all thinges,
euen the most secret thoughtes
of mans hart. And therfore vvor
thely called *Allmightie*, and *Ma
ker of heauen, and earth*: because in
deede he hath created of nothin
ge them both, and all creatures
that in them are conteyned, and
can also if he list reduce them
to nothings. Yea if he did not cō
tinually sustein and vphold the,
they vwould returne to nothings
of vvhich they were made. And
therfore the conseruation, gover
ment, order, and beinge of the
se creatures, do inferr of necessi
ty the infinite pover, vuidome,
& goodnesse of almighty god, vvi
thout vvhō no creature could ha
ue had beginnige: & this, the very
heathens, Aristotle, and others of
good vnderitāding, did cōprehēd

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M. And vvhat is meant by the secōd article? *And in Iesus Christe his onely sonne oure Lorde.*

D. It is geuen vs to vnderstand, that our Sauour Iesus Christ is the true and onley sonne of God, and to him coequall, and coeternall. the vvhich is called our lorde, first, because he bath (joyntely vvith his father) created vs, and so remaineth our lord, and maister, as much as his father, and furthermore, for that vvith his laboures, and passiō he bath bought vs from the bondage of the deuill.

M. But tell me the meaninge of the thirde article: howv is it saide that he vvas Borne of the *Vugen Marie*, and conceined of the holy ghoast?

D. Because this sonne of God, and seconde person of the holy Trinitie (by the vvorke and vertue of the holy ghoast, in the vvombe of the *Virgen Marie* our blessed Ladie)

The myste-
ry of the In
carnatiō.

Isai. 9. Mat. 1

Ioan. 1. Luc. 1

Romi. 8 1. Cor.

6. 1. Petri. 6.

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Ladie) tooke and vnited to the person of *his* diuinitie, our humane nature; that is, a true bodie, and soule eye as ours is, and so remayninge still God as he was, became also by *his* incarnation true Man. So that, as in *his* deuine generation he had no father, but takinge of her the whole substance of *his* bodye proceeded from her in *his* birth without detrimente of her virginity, even as in *his* resurrection he came forth of the sepulchre without openinge the scale and closure therof.

† mother. Se
became ma
had no

- M. And what is conteyned in the fourth article: *He suffered vnder Pontius Pilate, was crucified, dead, and buried?*
- A. The most profitable mystery of our Redēption; for the greatnesse of the offence and iniurie done vnto Gods maiestie, required a satisfaction of infinite valure

B 3 and

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and dignitie, vvhich none beinge able but God to performe, Christ beinge true God and man did by his death on the Crosse most fullie accomplish, vvyppinge away oure sinnes vwith his pretious bloode & passion, and giuinge vs vwithall, therein, a most lively paterne & example of his vertue, especially of his patience, his humility, his obedience and his exceeding charity.

M. If Christ hath satisfied his father for the sinnes of all mē, how cometh it to passe that so manie are damned, & that we haue so much neede to doe penance for our sinnes? was not the passion of Christ sufficient?

D. Yes: but as Christ hath satisfied for all sinners, so it is necessary to applie this satisfaction, in particular to euerie one that desireth to bee partaker of so great a benediction. And this is doen by faith vwith

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vse of the Sacramēts, vvith good vvorkes, and particularly vvith penāce. and therfore, althoughe Christ hath suffered and satisfied for vs., vve must not vvithstanding (if vvee vvill not be dāned) apply, by penāce the same to vs.

M. I like your answer vvell: but tell me, haue you neuer hearde any example that may giue light to this doctrine?

D. No truly sir, but I vvould be glad to learne it.

M. VVhy then, take this example. If ther vvere one Man, that for Charitye vvould take such paynes & laboure, as by his indenours he might gaine monye sufficient to pay all the debts of this citty and should put it all in one treasure house, to the ende it might be geuen to all those that should brige a vvritte or bill of receit frō him; This Man no doubt on his parte might be truly said to haue satisf-

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satisfied for all, and yet manie might remaine skill indebted, because they would not (eyther for pride, or for slouth, or some such like cause) goe to aske his witte and carie it^t the treasure house to receave the mony.

M. Recite vnto me, novv, the fiste Article?

D. *He descended into hell and the third daye rose againe from the dead.*

M. I praye you tell me, hovv it is saide that Christ rose the third day, beinge buried on fryday at night, and rising on sunday before d. ye?

D. Sir, it is sufficient to verifie this speache that he vvas in his graue some part of these dayes : albeit if you reckon the novvers, vvhich he there abode (and vveare as many. as he liued yeares in this vvorlde) you shall finde the sufficient to make vp three vvhole dayes, of almost twelue ho

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vvers a peece.

M. But tell me: vvhhen Christ dyed vpon the Crosse, as his soule departed from his body, did his diuinitie also forsake the same?

D. No for sooth, for the person of his Godhead vvas alvvays vnited still both to the bodie and soule: although they vveare seperated the one from the other for a tyme.

M. And vvhether vvent his soule vvhhen it departed from his body vpon the Crosse?

D. Yt descended into hell.

M. VWhich hell? For in hell there be many places.

D. Yt is true. there be fover places; one of the damned, an other of Purgatory, a thirde of children that die vwithout baptisme; and the fourth vvhich vvas called Abrahams bosome, and novv is cōmonly termed *Limbus Patrum*: because all the saintes

Limbus Patrum.

Vide Eccl. 24.

Psal. 15. Gisse.

13 Zac. 9. Col

lo: 2. act. 2. 1.

Tit. 3.

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Christes descen-
centiō in to
hell.

Zach. 9. Eccli.
24. 1. Petr. 3.
Act. 2. 1. rin. 1.
5. Iustini Dia
log. cum Try-
phone. Aug.
Ep. 99. & 57
& de fide ad
Petr. c. 2. Am
brof. lib. 3. de
fide. c. 3. Orig.
m. Ep. Rom. c.
5. Basil. in Ps.
48. Ruff. in
Symbolo Hie-
ron. in Ep. ad
Ephefios. c. 4.
& in c. 9. Za-
char. & in
c. 2. Iona.

and holy Patriarches of the ould
testament remained there vntill
Christes passiō, vwhen thither he
descended and deliuered them.

M. So that you make noe accompte
of those, that interprete hell, for
the graue or sepulcher? vvhich in
terpretation, indeede, is erro-
neous, friuolous, and contrary to
all the authority of Gods church,
& Doctors of the same. but vvhat
thinke you of those Calui-
nists (for they doe not all agree)
vvhich saye that Christ, vpon the
Crosse, and before he died, suffe-
red the paines of hell; and that
this vvas necessary for our Re-
demption.

D. No doubt, but this is a more
grosse, and damnable opinion,
then the other, and vvell vvorthy
of the paines of hell vvhosoe-
uer doth teache or belecue it,
and therfore nō vvonder if Ca-
luins ovyne schollers forsake hī
in

in this point.

M. VVhy, vvhat reason haue you against them?

D. First because this opinion diminisheth the vvorthinesse of Christs Passion, as though it vvære not sufficient, vlesse his soule despaired (as Caluine saith) vvheras in truth one drop of his sacred blood, had beene most abundant, for the infinite vvorthinesse of his diuine person, that offered him selfe in sacrifice for vs. Secondly, for that desperation, beinge the greatest sinne that can be, yea one of the sinnes against the holy ghoast; if Christ had despaired as Caluine blasphemeth, nether should saint Paule haue truly excepted Christ from sinne, nor the Scripture *Which did say, Qui peccatum non fecit, nec no sinne, neque inuentus est in ore eius dolus.* This the vvay gaily, because all the damned alle fünd in his re hated of God; vvich to say mouth.
of

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of our Sauiour, vveare impossible, of vvhome God the father saith: this is my beloued sonne, in vvhome I am vvell pleased: besides many other reasons vvhich are not necessary for so many-
fest an heretical blasphemye.

M. And vvente none vnto heauen before Christ?

D. None sir: because he first opened the gate: of his fathers Kingdome; and vvas the first Man that tooke possession therof.

M. Yt vvas good reason: but tell me vvhath is Purgatory?

Purgatory
Vid. 1. ad Cor.
ex Orig. hom.
12. & 13. in
Iere. & hom.
6. in Exodu
Aug. de fide,
& oper. c. 16.
in Ps. 37. &
8v. in lib. 21.

D. Purgatory is a place of torment; vvhare the soules of those that departe in the loue and grace of God, and haue not made sufficient satisfaction for theyr sinnes by penance, are purged, before they passe in to glory, as the holy Scriptures and fathers doe teach, and by reason is conuincd.

M. And

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15 *de ciuit. c. 26.*

- M.** And is it lawfull to pray for the
se soules?
- D.** Yea it is both lawfull, and cha-
ritable.
- M.** VVhat prayers or suffrages
are most effectuall to helpe
them?
- D.** A boue all, the holy sacrifice of
the masse: but the Popes per-
dons, and other prayers & good
vvorkes of trewe Christians, are
also beneficiall, and profitable
vnto them.
- M.** VVhy: hath the Pope any pouwer
ouer the deade also?
- D.** The Pope beinge Christes chiefe
vicar vpon earth, hath authority
by vertue of his office, to applie
and dispense the treasures of
Christ, and his Church vvhole
passion, and other his saintes and
martyrs merites, he can applye
to mitigate their paines, cleanse
them from sinne, and prepare the
for glory.
- M.** VVhy,

*Gre. 4 Dialo.
c. 39. Bed. in
c. 3. Luca. &
Mat. 12. Cyp.
lib. 4. Ep. 2. 2.
Macbab. 12.
Diony. Eccles.
Hierarch. c. 7.
Chrysost. hom.
4. in 1. ad Cor.
c. 3. & hom. 3.
ad Phil. Epif.
contra her. he-
resi. 75. Da-
mas. or pro de-
fauktis Greg.
in Ps. 37. Cōc.
Carthag. 4. c. 2.
79. & 95. Tō.
let. 11. c. 120.
Bracharēse. 3.
c. 24.
The Popes
pardōs or in-
dulgetos.
Vide conc. Au*

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cyr.c.2. & 5. M. Neocesarien.
c. 3. Nicenū
1. can. 11. Chalcedon. añ. 1. D.
& 13. Laodiceſe. Cabilon.
Rhemen. Late ran. ſub Inno.
3. c. 3. & 62. Lateran. ſub Leone. 10. Seſſ.
9. et 12. Trid. Seſſ. 25 Innoc.
1. Ep. c. 7. Gregor. 1. inſtit.
ſtation. Sergi^o ante ānos. 600
in lapide mar M. morco Rome.
Gregor. 7. āte annos. 600. &
ep. 6. 9. 23. 56 38. Urban. 2.
conc. Claram^o

Vhy, is not the Paſſiō of Chriſt ſufficient of it ſelfe, but that you vwill put in the merites of ſaintes and martyres?
D. Yes, it is not only ſufficient but alſo abundant: yet if Chriſt vwill haue his ſaintes partakers of his glory in this vworld, as vwell as in heauen, vvho can gaine ſaie it? euen as a Kinge vvhich goeth to the vvarre, and is ſufficiently furniſhed of munition & monye, may (if he vvili) accept of any his ſubiects offerings, and by ſpending their goodes togeather vvith his ovvne, make them partakers of his Victorie and glory.
M. It is vvell ſaide. but vvhat meaneth it vvhe it is ſaide an hūndred or a thouſand yeares of pardon or indulgence? can any man be bounde to ſo longe penaunce?
D. No truly, in this ſhortnes of lyfe that

that vve haue: but by reason, that, in the primitiue Church, for euery mortall sinne men vvere vvon te to doe penance many yeares, and that novv deuotion and charity is vvaxen so cold, that one man vvill sometimes cōmitt tve ty or forty mortall sinnes in one yeare: and by that accompte de serue ā 100. & sometimes a 1000. yeares of penaunce. excepte penances vveare shortened, and pardons enlarged, in this fraylty of man, it vvould be harde to giue God and the Church satisfaction.

M. Truly so it is, and more is the pittie. but hereby vve see hovv iustly vvee call the Church our mother, and the Pope our father, seeinge they deale so gently vvith vs. But lett vs goe forvvard vvith the Creede: and tell me the meaninge of the sixt Article.

D. The

*tano. Pascha
sus 2. concil.
Lateran. Ale
xan. 3. &c. Vi
de etiā Bellar
minum toto
libro de Indul
gentiis.*

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D. The sixt article is. *He ascended in to heauen, and sitteth on the right hand of God the father almightie.* VVhich ascensio beinge full fortie dayes after his Resurrection, doth so assure vs of the verity of all the mysteries of his lyfe and passion, as there can be no further doubt of them. and this as the conclusion of the reste, doth manifestly assure vs of the great glorie, and majestie, vvich novv he retaineth in heauen.

M. And vvhat meaneth it, to say that Christ after his ascension sitteth on the right hand of God the father? hath God the father any right hand?

D. No sir, for he is a spirite and hath no bodie. but vvhen vve say he sitteth on the right hand, the meaninge is, that Christ in that he is God, hath the same glorie, honor & power vvith his father,
not

not inferior nor superior but equall : and in that he is man, God the father hath giuen him more glorie, honor, and pouer, then to all the Angels and saintes in heauen.

M. Let vs come to the seauenth article, vvhich is, *From thence he shall come to iudge the quicke & the dead.* Doe you Knowe how this iudgment shalbe?

D. Yea Sir, for it shalbe as saint Paule sayeth, in greate terrour and majesty in the Voice and trumpet of an Angell : at vvhich tyme the vvhole vvhorld shalbe destroyed vvhith fire, as it vvas vvvith vvvater in the deluge : vvhich day no man shal Knowe how neare or farre it is of: the dead shall rise, and those that are then liuinge shall presently die, and sodainly rise againe, to the ende they may haue their due to death. At vvhich tyme shal cease
C dayes

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dayes and nightes, mariadge and merchandise and all these other things vvhich vve novv see vsed in this vvorld.

M. To vvhat purpose then shall those be iudged, vvvhich haue already in the hovvre of their death received their final sentence and verdict?

D. For diuers causes. and first, because the bodie, vvith the soule, shall haue his iudgment of paine and glorie euertlastinge, vvvhich before it had not: Secondly, for the glorie of Christes saints, vvvhich as they vveare in this vvorld persecuted and euell intreated; so there they shalbe in the sight of the vvhole vvorld, by God, glorified. Thirdly, for the glorie of Christe, because hauing been vnjustly cōdemned, & of many neither Knovvne nor honoured as vvvas conuenient; so is it good reason, that there should

should come a day vvherein the
vvhole vvorlde eyther by loue or
force , should both Knowe him
and honour him as their Kin-
ge, lord, and soueraigne. Fourthe-
lie, for the confusion of the prou-
de enemies of God. Lastly for
the glorie of God him selfe, aga-
inst all Atheistes and incredu-
lous persons , vvho (measuring
Gods prouidēce by their ovv-
ne carnall desires) because they
see often tymes the just to be
afflicted , and the vvicked to
lyue in prosperitie , thinke that
God doth not vvell gouerne
this vvorlde : But , then , they
shall see that all this hath be-
en by Gods highe vvisedome
and goodnesse . vvherby he shall
there as justly condemne the
vvicked for their sinnes , as he
doth (here in this lyfe) re-
vvarde their slender good vvor-
kes, vvith temporail comodities.

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As contrarywise, his seruantes in this lyfe be punished for small offences, to enriche them in the nexte, for their good vvorkes, vvith an infinite treasure of glorie.

M. VVhat is comprised in the eyght article, *I beleue in the holy ghoaste.*

D. That the holy ghoast, the thirde person of the holie Trinitye, is the same God, of æquall pouer vvith the father and the sonne the other two persons of the blessed Trinitye. And he is called the holy ghoast or spirite, because all other spirites (vvether of men or Angels, though neuer so holy) haue of him receaued all their sanctification; to vvwhose goodnes are also attributed all other giftes and graces of God, vvwhich are reparted in the vvhole Catholique Church.

M. VVhat

M. VVhat meaneth it that the holy ghoast is painted in the forme of a doue, and some times in the forme of fier and clouen tongues?

D. Not because the holy ghoast hath any corporall forme or shape, of him selfe, but to represente vnto vs in the doue, the holy simplicitie, puritie, and zeale of those soules vvhich he replenisheth. And in the fiery tongues, is signified the comminge downe of the ho'y ghoast (ten dayes after Christes Ascension) vpon his Apostles and disciples, vvhom he, then, filled vvhith all Kinde of Knowvledge, vvhich is signified by the light of that fier: vvhith charitie, vvhich is signified by the burninge flames of the same: and thirdly, vvhith eloquence vvhich is signified by the fierie tongues; all vvhich were necessarie for the publishing

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- and propagation of his gospel.
- M.** Nowv then declare vnto me the ninth article. *I beleene the holy Catholique Church, the communion of saintes.* Howv doe you beleene the holy Catholique Church, and howv shall vve be able to distinguish it frō all other synagogues and heretical congregations?
- D.** I beleene the Catholique Church, as our deare & louinge mother, vvhich therfore vwill neuer deceive vs; and credite her as Christes true spouse, vvhich therfore can not erre; for the vvhich also saint Paule calleth her the pillar and firmament or foundatiō of truth, and to vvhome our Saviour, ascendinge in to heauen, promised the holy ghoast to remaine vvith her, and to instruct and teache her all truth.
- M.** And vvhat signes can you give me, vvhearby I may Knowve vvich is the Catholique Church.
- D.** Those

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D. Those vvhich this holy Creede and the Creede of the counsell of Nice doth put, vvhich are infallible and sufficient.

M. VVhich are those?

D. These foure, *Vnam, Sanctam, Catholicam, Apostolicam*. That is to say in English, *One, Holy, Catholique, and Apostolick*. To the vvhich vve may adde the fiste, *Romanam*, That is the Romaine.

M. VVhy? may not the hereticKes say the same of theyr Church also?

D. No: for they (first) are not one, because they are deuided into many sects, and some are Lutherans some Calvinists, some Puritans. some Protestantes, others of the familie of loue, and so forth. and as Bozius de sig. Eccl. recordeth in these seve yeares since Martin Luther fled from his monastery and begone to teache this new and licentious doctrine

The signes of the true Church.

The first signe, One.
See Vinc. Tyri
nens. Festull.
Epiphan. Pbi
last. Augus.
Cypr. contra
baretes Ephe.
4. vrsi. 5.

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from vvhence all these other pe-
ty sects are deriued, they are en-
creased and multiplyed to an
150. and moe, different one frō
an other, as hath bene sene in
other tymes and heresyēs vvhich
alvwayes haue vvorne thē selues
out of credite by this meanes:
for as it is the priuiledge of truth
that it can be but one (as a stray-
ght lyne by no art can be made
but of one fashion) so all that
is not grounded in truthe is sub-
iect of it selfe to multiplicity,
as crooked lynes once varyeng
from strayghtnes may be made
of a thovvsand contrary fashiōs.
And for that heresyēs be nothin-
ge els but *Doctræ fabula*, cunning
lyes (as S. Peter calleth them)
lyke to the fictions of players &
poets, notvvithstanding for a
vvhyle they please the people for
noueltyes sake, yet for that the
nature of man is so affected to
truthe

2. Petr. 1.

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truth as he cannot but embrace
it being sufficiently known;
it followeth, that the understanding
once thoroughly convinced
with the truth doth consequently
reject and detest whatsoever
is contrary unto it. And in
this manner all heresies have
come to naught, as no doubt but the
use of our country will also doe,
for notwithstanding the interest
and authority of Princes, the in-
dustry of politikes, and the art,
eloquence, and endeavors of their
authors, may for a while sup-
port them, yet they quickly wax
stale and out of request, and the
authority, majesty, and evidence
of the Catholique truth prevay-
linge with the vyser sort, ex-
cludeth by little and little these
other noveltyes, and buryeth
them in perpetuall oblivion, for
that (as Zorobabel sayd) *Magn-* 3. *Esd.* 4.
us est veritas, & praevalet. Heresies
C 5 have

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haue diuers authors and founders, and so consequently diuers formes of seruice, and farre different articles of Religion; but the Catholickes vse the same Masse and Mattins and all other necessarie ceremonies thereto belonging throughout the whole worlde & their professiō of faith is one and the same in all countries.

M. If this be so, how then are there so many orders of Monckes and friers? vvhich are of diuers religions, some beinge Bernardines, Benedictines, Carthusians, some Augustines, Dominicans, Franciscans, Iesuites, Carmelites and the lyke.

D. All these agree vniformely in all thinges that belonge to the selfe same Catholique faith and religion, Sacraments, and other ceremonies of the Church: and doe differ only in habite, houres
of

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of prayer, manner of doinge penance, and rules for their devotion, agreeing all in the substance of a religious lyfe, vvhich is the obseruance of these three vovves, poverty, obedience, and chastitie: so that, albeit the common people doe sometimes call them diuers religions by reason of their different habites, yet no Catholique man doubteth but that they are all of the selfe same Catholique faith and religion.

Religious
Vovves.

- M. And is it lawfull to vovv these things, or may a man be able to Keepe them? *See Gen. 28. Levitic. 27. Nameror. 1.*
- D. VVho doubteth, but such as are enemies of vertue especially since Christ him selfe did præscribe the same to his Apostles, though not as commaundements yet as counsels, biddinge them to sell all they had and give it to the poore, & teachinge the obedience, *Deuter, 23. Iudic. 11. 1. Reg. 15. Ps. 75. Eccli. 5. Baruch. 6. Matth. 14. Mar. 16. Act. 18. 1. Tim. 4.*
- by

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Luc. 10. 1.
Cor. 7. Cypr.
ser. de nativitate Christi
Ambros. lib.
de Virginis &
Epist. 82. Hic
rom. 1. 1. aduer
ius Iovinian.
& Ep. 22. ad
Eustochia Au
gust. ser. 16.
& 62. de spe
in Enchiridion
1. 121. l. 1. de
sanctis cō
jag. c. 14. lib.
de sancta virg.
c. 14. Naz. de
Purgitate
2. Mattheo. 3.
Mat. 19. A-
per. 14.

by his ovvne example: and comparing those vvvhich live chaste to the Angels in heauen vvwho neyther mary nor are married.

M. VVhy are there three principall counsellis, and no more?

D. Because these counsellis serue to take avway the principall impediments of perfection vvvhich consisteth in charitye, and the impediments are three: that is to say, the loue of vvwordly goods, vvvhich is taken avway vvwith pouertie: the loue of carnall pleasures, vvvhich is taken avway vvwith the vovve of chastitie: the loue of povver and honoure, vvvhich is taken avway vvwith obedience. So, as by giuinge vnto God our temporall goods, by pouertie, oure bodie, by chastitie, and oure soules, by obedience, vve come to make a sacrifice or holocaust vnto God of all vve haue: and so, dispose our selues

vnto

of Christian Religion. 23

vnto the perfection of charitie
in the best manner that in this
lyfe is possible.

Free VVill.

Gen. 4. Leui-

M. How can a man vovv that vvhich
is not in his povver to fulfill?

tici, 26. Dent.

30. Eccle. 17.

D. Vertue, vvith Gods grace and as-
sistance, is in the povver of our
freevvill, if vvee doe our duety.
for God can neuer be vvantinge
in that he hath promised.

1. Cor. 15. As-

sistance. 1. Gen. 1.

4. c. 9. 71. 76.

Iustin. cont.

Tryphonen.

M. And hath a man Free VVill.

apog. 1. & 2.

D. VVithout doubt sir; for by free
vvill, a mā differeth from a beast,
and othervvise God in vaine
should giue him counsell, or cō-
mandement to doe any thing:
and should vniustly punnishe
him or damne him, vvhen he
doth amisse because if he yvan
ted free vvill he could doe no
other.

9. 7. Clem. 6. &

dogie. 1. 1. c.

6. & Stromat.

1. 1. c. 5. Tert.

de exhortat.

castitatis. 1. 2.

cont. Marcio

nē Aug. cōtra

Pelag. 1. 1. c. 2

& 1. 2. c. 5. &

M. VVhy

10. & de gra

dia. & libero arbitr. c. 15. & 18. Ambros.

de vocatione gēt.

lib. 1. c. 5. & lib. 2. c. 9. Hieron. cont.

Iouinian. lib. 2. Ep.

146. Chrysost. in Gen. hom. 23. & ad Galat. c. 3. & bo. 3. in

1. 1. c. 2

ad Tim. 1. Cōc. Carthag. & Arausic. c. 8. Leo. Pap. ep. 184

& 1. 2. c. 5. &

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M. Why then may a man be iustified by his owne workes, without faith? may that be?

*Iustificatiō.
See Conc. Tri-
dent. Sess. 6. c.
8. 9. D. Paul.
ad Rom. Ga-
lat. Cor. D. Ia-
cobus. D. Pet.
Ep. per totum*

D. No for sooth; for faith is the foundation of all iustice, without which no man can please God. Yet it is not only our faith that doth iustifie, but a lively faith, that is faith with charity and good workes. for without charity (which giueth forme and lyfe to our faith) althoughe a man could worke miracles he could not be saued. for Saint Paul saith that althoughe he had faith to moue mountaines: &c. Yet all profiteth him nothinge without charity and the grace of God, which in substance is all one and saint Iames sayeth that faith without good workes is dead.

M. But is it not enough for our iustification & saluation, that God doth impute Christes iustice vnto vs?

D. No

- D. No sir, for grace and Christian GoodVVor
justice is also inherent in the sou kes.
le, and this imputatiue iustice is D. Iacob. c. 2.
a meere fiction in fauor of sin- vers. 19. Es
ne, puttinge vicked men in ho- 2cc. 18. Ps. 14
pe to goe to heauē vvithout ver- Matt. 19. 25.
tue, pehance, or obseruance of 2. Cor. 5. 10.
Christs holy lawe. 5. Tit. 3. 1.
M. So that faith only doth not ju- Petr. 1. 1. 10.
stifie, vvithout Good VVorkes? 2. Apoc. 14.
D. No forsooth. for the Deuills do & vlt. Clem.
also beleue and tremble: and Alex. lib. 5.
as the bodie is dead vvithout Strom. Chry-
the soule, so is faith vvithout soft. hom. 25:
good vvorkes and charity. so in Mat. &
that onely a liuely faith doth 30. in Ioan.
justifie, that is faith vvith cha- Naz. or. in
rity. S. Lactantius.
M. VVhat are these vvorkes vvich Cyril. lib. 9. in
you call good? Ioan. c. 9. &

D. To lib. 6. cap. 1. 3

& 4. Hieron. in cap. 3. ad Galatas Ambros. de vocation.
gent. libr. 1. cap. 8. August. de Vita Christi. 14. & de
fide & operibus cap. 14. & in Psalm. 31. Gregor. homil.
38. in Euang. Trident. Sess. 6. cap. 16. Basil. lib. de Spirito
in Sancto. cap. 24. & c.

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D. To loue God aboue all thinges,
and my neighbour as my selfe,
to fast, and pray, and giue al-
mes, vvith all other yvorkes of
mercy and iustice, as the Angell
Raphael taught *Tobias*.

M. You haue answered like a cler-
ke. but lett vs returne to the
other signes or markes of the
Catholique Church; vvhat is the
secondes:

The secōde
signe Holie.

D. The second is *Sanctam*, that is ho-
ly. for in it, only, are all holies,
as especially the Sacraments vv-
hich are the conductes, of Gods
grace, vvherin is trew holines.

M. But beinge so many sinners in it,
hovv is it called holy?

See cant. 4. E-

pbr. 5. 1. Pet. 2

Iren. l. 3. c. 40

Aug. in. Ps.

85. Enchiri. c.

56. Greger. 1

Moral. cap. 6.

Beza. ferm. 3.

D. Because (it notwithstanding) the-
re are in it alvvayes the giftes
of the holy ghoast, and because,
out of it, there can bee no holy-
nes nor saluatiō, and the very sin-
ners that are in it, haue the holy
faith and baptisme.

M. And

M. And haue not the hereticks and Iewes also Sacraments?

D. No: for first, the Iewes are now infidels as well as the Turkes & Paganes, because their Sacraments and Ceremonies all ceased when the lawe of the new test-

tament was published, and they were bound presently upon the promulgation therof to forsake them. And hereticks haue no true Sacrament, which they acknowledge, (Baptisme only excepted, which is not theirs but ours,) nether is it of effecte, by them, but by the intention of the Catholique Church. Ceremonies of Baptisme See Dionys. Areopag. lib. de Eccles. iie rar. Tertull. lib. de corona militis. Amb. de initiandis myster. Orig. ho. 5. in num. Leo. Papa. Ep. 81. Innoc. 1. Ep. 1. ad Decent. Eugen. Conc. Tol. 4. can. 2. Isidor. &c.

M. And is the Baptisme of an heretike, then, sufficient?

D. In substance, hauinge forme and matter of a true Sacrament, and the intention of the Catholique Church, it is sufficient: but the Ceremonies which they leaue out (as the insustation, Exor-

D cisme,

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cisme, chrisme and the lyke, are in no vwise to be neglected vwhere they may be conueniently supplied; because they haue also their vertue, mystery, and benediction; and haue bene alvvayes in vse, euer since the Apostles tyme, in Gods Church.

M. You say right vvell. for there is no Catholique ceremonie, ydle, superfluous, or superstitious: but rather most necessarie, venerable, and full of mysterye and comforte. but tell me, is it not sufficient for saluation to be predestinated, albeit he be not baptized?

**Predestina-
tion.**

*See 4. Reg. 14.
Eccli. 18. Sap.
11. Ezech. 18
1. ad Tim. 2.
2. Petr. 3. &c.*

D. Alas, sir, vvhat haue I to doe vvith predestination, vvihch is a thinge in Gods eternall minde before eyther I or the vvorld was made, and therfore passing mans capacity to comprehend it: vvherin is to be observed that manye deceyue
them

them selues by mistakinge the true signification of the vvorde: for Prædestination as Sant Thomas teacheth is diuersly vnderstoode; sometymes for the cause of predestination, vvich is Gods eternall appoyntment and disposition; and sometymes for the effect of prædestination, vvich importeth our eternall saluation, and the meanes vvherby vve must atayne vnto it. And for that both the holy Scriptures and fathers vse the vvorde sometymes in one sence, sometymes in an other, the vnclearned ostentymes take occasion to confound them selues and theyr ovvne consciences in the speculation of this mysterie. No man can tell vvho is predestinate or vvho is reprobate: but this I Knowve and am certaine, that excepte

1. p. q. 23. art. 5.

D 2 a man

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a man be christened, and Keep Gods commaundements, he cannot be saued, and God commaundeth nothinge that is either reasonable or impossible, and therefore as it behooveth vs not to be curious in searching Gods secrets, so it importeth vs not to be negligent in the execution of that which belongeth vnto vs, but accordinge to S. Peters commaund sayl to make certaine our vocation by our good vvorkes.

M. VVell then, to returne to the Church, is there any reason why our Church is called holy, and not that of the Heretikes?

D. That ther is; for, in the Catholique Church haue beene all the saintes that euer vveare; and neuer vvanted many holy men renowned for their vertues and sanctitie of lyfe, testified by innumerable miracles and by shedding of their blood for Catholique

que Religion, and vertue, vvhich sanctity of lyfe proceedeth from the holy doctrine, Sacraments and other helps that Christ hath left vs in his Catholique Church, no otherwise then pretious fruyts, and sweet smelling flowvers take their vertue from the roote from vvhence they grow. VVher vpon it folovveth that it is impossible that any man truly belecue and obserue that vvhich the Catholique sayth commaundeth and teacheth but that he must be endovved vwith grace & vertue vvherin true holinesse consisteth and onely those Catholiques be not vertuous vvho break the lawes of Catholique Religio vvher contrarywise it is manifest, that one may obserue all that the Protestants or Puritanes prescribe to be Kept and beleueed, and yet be no honestier a man the ther good masters the

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famous apostataes Martin Luther and Iohn Calvin vvere, vvhose doctrine (as all other sectes and heresyces) of their owne nature, induce men to sinne. For as the honour done vnto the Idols of the Panims, Cupide, Venus, Bacchus, and such others vvhō falsly they esteemed as Gods, did authorise and bringe in all liberty and leuynesse of lyfe, so the erroneous opinions of these late sectaries, persvading the people that they haue no free will, nor any need of good vvorkes, Confession, satisfaction or penance for theyr sinnes, and the lyke, but that it suffiseth, for all onely to beleue, hath opened so broad a vway to all dissolution, that it may velle seeme, that vnder the cloake, of Christes name, and visard of the Gospel, they indeede adore the same filthy Idols of the blinde and carnal gentility.

how

howsoever amongst them, some
(rather deceyved by heretiques,
then such indeed) may , by rea-
son of theyr naturall inclination
to vertue and modesty, be vvith
holden from those excesses vv-
herunto other vvise theyr erro-
neous beleefe doth provoke thē,
as amongst the Moores , Tur-
ks, Ievves, and other infidels, so-
me morall honest men are to be
found. But you shall never find,
that any man habituated & accu-
stomed to sinne, hath bene cōver-
ted to vertue and holynesse of ly-
fe , by the force of any Religion
but only in & by the Catholique
sayth , of vvich are proprely vn-
derstood those vvordes of the
Prophet. *Lex Dñi imaculata cōver-*
tēs animas, the lawv of God is vnspot-
ted and cōverteth soules; And by vv-
hich oñy mē become, saintes, & gy-
ving theyr lyues in testimony of
this faith are truly called Mar-

The commu-
niō of Sain-
tes.

Pf. 118. Rom.

12. 1. Cor. 12.

2. Cor. 8. Ephe.

4. Coloss. 2.

Philippens. 1.

Ioā. 1. Aug.

Enchiridiō. c.

36 ser. de tpe.

81.

The Thirde

signe Vni-

uersall.

Pf. 2. vers. 8.

Mat. 28. Ma

r. 16. Luc. 24.

Cypr. l. de vni

tate Ecclesie.

Bas. Epist. 72.

Hierou. l. 4. in

Isai. c. 12. An

bros. in Ps. 39

Aug. in Ps. 9

reg. in regis

et alibi, &

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of vvhose merites and of all o-
ther holy and spirituall benefi-
tes and graces, all Good Catho-
liques (as children of the same
mother) are made partakers.
VVhervpon allso folovveth an
other article in the Creede. *The
communion of Saintes.*

M. So that there can be no saint, nor
Martyr excepte he be Catholi-
que, although he die for his Re-
ligion?

D. No vndoubtedly, for it is not
the punishment as S. Austine sa-
yeth but the cause & intention,
that maketh a Martyr.

M. VVel, goe forvvard then vvith
the other markes of the Church.

D. The thirde is the name Catholi-
que, vvvhich signifieth Vniuersall
and folovveth of the reason abo-
ue said. for that is the true faith,
and consequently must nedes be
but one. As vve see that it is re-
ceiued generally in the vvhole
vvorlde,

vvorlde, amongst all nations vn-
to the farthest endes of the earth
and hath florished in all ages e-
uer since Christ, vvhether as other
sectes remaine in corners, and as
they breed of corruption, so they
dure not longe, nor by any of
them vvas euer any nation con-
verted to Christ.

M. VVhich is the fourth marke.

D. This vvorde *Apostolique*, for by
continuall succession of Popes
and Bishops from Christes Apo-
stles, vvee can proue that our
Religion hath euer endured in
the vvorlde, neuer corrupted nor
interrupted euen vnto this day.
vvhich no heretike can say, but
that he is presently conuincd
of nouelty.

M. That is very true, and especial-
ly of the sectaries of this age,
vvhich beganne all vwith their
maister Luther in the yeare of
our lord 1517. But tell me also

The Fourth
signe Apost-
tolique.

*Vide. D. Basil.
l. de Spir. S. c.*

27. *Tertul. de
prescript. cap*

36. *Leo. Pap.*

ser. 1. de Petr.

& *Paulo. Iren-*

ae. l. 3. aduer-

sus hereses. c.

4. *Aug. Epist.*

50. *ad Bonifa.*

& *ibi. 1. ad*

Honoratū, &

tom. 6. contra

Ep. Fundam.

c. 4 & l. 1. co-

tra Crescomiū

gramat. c. 33.

bist. Tripartit-

tam l. 2. c. 12

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The fiftē sig
ne Romaine

Vide Mat. 16 D.

5. Leo. & 5.

Mar. in festū

Apostolor. U-

rig. tom. 1. in

proemio peri-

archen. Ana-

clet. Pap. Ep.

1. Chrysost. de

A. ost. Petro

& Paulo Hie-

ron. Ep. ad Da-

masam. Ter-

tull. de pref-

cript. cont. he-

ret. c. 36.

the fiftē and last note, vvhy doe
you call it the *Romaine faith*?

D. Because saint Peter (on vvho
me, as vpon a rocke, our Sa-
uiour built his Church, and pro-
mised that his faith should neuer
faile, saiege that hell gates
should neuer preuaile against
it) first planted and possessed
that seate, together vvith
saint Paule: and aftervvardes,
(they beinge the principall A-
postles) sealed the authority
of the same vvith theyr glo-
rious Martyrdome. Since vv-
hen, euen vnto the Pope novv ly-
uinge, vvvas neuer any heretique
nor Apostata in that holy chay-
re, and there haue beene in it ma-
ny vvorthy saintes and Mars-
tyrs.

M. So that vvhosoeuer doth not bu-
yld on this rocke, or builde beside
des it, can not be constant nor
assured in Religion.

D. Very

C. Very true: and moreouer, he may be sure that his buildinge vwill perish, as it appeareth in all the heresies of times past, vvhich novv God be praysted are consumed, though for a tyme they raged vvith sundry persecutions, like vvaues of the sea, against this vnmooueable rocke of our Religion. And the lyKe ende I hope for, shortly, of all these present sectaries.

M. You haue great reason. For heauen and earth shall passe, but this vvorde and promise is euerlastinge. But tell me if the case so stande, vvhat foundation doe those secular Princes builde vppon, vvich take vnto them selues the title of supremacie in Ecclesiasticall as vvell as ciuile affaires?

D. Vppon the sandes and shalovves of flatteringe courtiers, and
coue-

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*Cromwell and
Cranmer, after
ward executed
for traitours.*

*K. Henry the. 8
deceined by euil
counsaille, vvbi
ch vvvas the
fifte K. that e-
uer tooke the
title of suprema
eye on him.*

*Hugh Latimer
Peter Martyr
Martin Bucer,
Ridley. &c.*

*So gros that euē
Caluain him
felfe, theire chie
fe Cacangeliste
vvrote against
yt, reprobē*

*D. I graunte yovv: but vvhat cohe-
dunge therefore,
K. Henry, thou-
ghe vvith more
libertie, the bee*

*same so flughte a Companion to speake of so potents a prince.
See his preface vppon Amo..*

couetous politiques, vvho to
enioye the fatte morsells of Ab-
bey landes, and Chnrch goods,
first put this false persuation in
theyre Princes heades, soothinge
theire rauenuous pretensions vvith
the vendible doctrine of hun-
grye ministers, vvho for theyre
priuate interest, enuye, and ambi-
tion, made sale of theyre ovvn
conscience, and shipvvracke of
the vvhole common vvealth, by
preachinge this grosse and erro-
neous paradox, hauinge no one
sentence vvorde, or syllable, in
holy scripture or any aunciente
vvriter for it.

VVhy, doe not the scriptures of-
ten say that the Kinge is to be
honoured, and feared and the
like.

I graunte yovv: but vvhat cohe-
rence or consequence hath this
vvith makinge the Kinge, or
Queen, a Pope, or Bishoppe, or
suprea-

supream head of the Church, vvhich is all one, seinge them selues graunte that a vvoman or seculare person thoughe a Prince, can not doe the office of a prieste, Pope, or Bishope, as to minister the Sacramentes, preache in publike, giue holy orders, or the like, vvhich are annexed, and can not be denyed to him vvhich in truth is head of the Church, no more then it can be denyed in ciuile affaires, that a Kinge if he liste may supply the place of an Esquire Knighte, Mayre, or, Constable, or any other office, vvhich is subordinate to him selfe in his ovvne Kingdome, because the greater and superior povvre doth all vvayes include the lesser and the inferior jurisdiction.

M. If this be so, those that be Catholiques and liue vnder suche a Prince as VVoulde take this
title

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title vpon him, vwill hardelie be thoughte true subiectes, for theyre conscience beinge contrarye therunto, it seemeth to folow that they serue theyre Prince but by halues, that is vvith theyre bodies oniy.

- D. Perhappes it seemeth so, but in truth it is far othervvise, for Good Catholiques Know that all subiectes are bounde in conscience, to obey theyr lawfull Prince in all thinges belonging to his regall iurisdiction, and dignitie, though he vv ere an heathen, or infidel, and therefore serue him vvith theyre soules allso, so longe as the Kinge doth not commaunde any thinge againste God, vvich I bope no Christian vvill doe: But protestauntes, and politiques, vvich turne vvith euery proclamation, and parlyamente, eu en matter of faith
allso,

also, I aske you vvith vvhat
conscience or soule they ser-
ue theyre soueraigne? doe you
not thincke that these com-
panions if it shoulde serue they-
re turne, vvoulde be as flexi-
ble vvith theyre bodyes, as they
are vvith theyre soules all rea-
dye, and so serue him in deed
vvith neyther halfe, vvhen he
shoulde haue mooste need of
theyre seruice, seinge there
can be no durable obedience
but that vvhich is founded in
true Religion, as appeared
in the famous example of
the Emperoure Constantius, vv-
ho by the constancye of his
seruauntes in Religion, tryed
theyre fidelitie and truste to
his person, all be it the triall
vvere made in a Religion vv-
hich him selfe did not fo-
lov.

*Euseb. lib. 1.
de Vita Con-
stantii. Zo-
nom. lib. 1. c. 6*

M. But

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- M. But how can youv excuse this pointe that the Kinge by submittinge himselfe to the Pope in Church matters, must needes putte a bridle in his own mouth, and deprive him selfe of his chiefest libertie, by takinge suche a yoke on his shoulders?
- D. If I did not see before mine eyes that the most Christian, and withall the moste puissaunte Kinges of all Christendome thincke this subjection no disparagemente to their greatnes, nor abridgemente to their libertie, and florish moste gloriously vnder this estate, I shoulde peradventure thincke youv had some reason to propose this question: but beinge as it is, yea and that in our own countrie neuer Kinges more triumphed and prospered eyther in peace or vvarres, eyther by sea or lande, eyther at home or in forraine countries,

*Kinge Edgar.
K. Edwarde
the firste and
the thirde. K.
Henry the firste,
&c.*

*M. V
ne
at
fo*

countries, then those vvhich vve
re moſte obediente to the Popes
authoritie, vvhath bridle or yoke
call yovv that vvhich ſo many
Kinges, and Emperoures haue
caryed vwith encrease of theyre
honoure, and comforte of theyre
conſcience, eſpeciallie ſeing
the obediēce vve exhibite to the
Pope as Chriſtes Vicar is refer-
red moſte directelie to the ho-
noure and glorie of God, *Cui
ſervire regnare eſt*, as the Prouer-
be affirmeth. And I pray God
they vvhich reſecte this yoke, re-
ſecte not God him ſelfe, as once
he ſaide in the lyke caſe, to the
people of Iſrael, vwhen they re-
fused the gouernement of Sa-
muel the Prophete, and asked a
Kinge.

*Gods ſervice
is a Kingedome.*

1.Reg.cap. 8.

M. V Why? Thincke yovv it vvere
not conueniente, that the Pope
at leaſte for the Catholiques cō-
forte and eaſe ſhoulde diſpenſe
E vwith

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with them to thende they might
be so contente the better theyre
Prince, vwhen he shall exacte this
spirituall obedience at theyre
handes?

- D. In no case: for as muche as in so
doinge muste needs follovv cō-
fusion in all Ecclesiasticall disci-
pline, and Christian men shoulde
be leste vvithout a iudge or
vmpyre to decide & determine
all deubtes and controuersies,
vvhich may grovv in Religion, es-
pecially consideringe that no es-
tate is more occasioned to gyue
scandall vnto the cōmon people,
neyther haue any sorte of men
more greeuously erred in all mat-
ters belonging to true Religion
and Gods service, then Kinges
them selues, as (to omitte all o-
ther examples) the holy scriptu-
res doe testifie, that amonghste
all and so many Kinges of Gods
chosen people, there vvere but
three

of Christian Religion. 34

three onelye that Kepte Gods
law, Dauid, Ezechias, and Iosias:
the reste euery one, more or les-
se fallinge them selues, or per-
mittinge manifest idolatrie. Be-
sides vvhich allbeit the Pope
vvoulde he can not dispense in
this pointe no more then in any
article of the Crede, for as much
as both this and all other articles
of the Catholique faith are com-
maunded and cōmended to Chrī-
stians by Christe him selfe, vvho-
se diuine preceptes especially be-
longing to faith as this doth of S.
Peters primacie, vvhich Christe
him selfe appointed, the Pope cā
not chaunge.

Ecc. cap. 49.

- M.** You haue sayde a righte and by
this yovv see, it follovveth
that no temporall Prince oug-
hte to presse his Catholique
subjectes in this case, ex-
cepte he vvill allso compell them
to deny God, vvhom they are

E 2 yndoubt

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vndoubtedley perswaded to be the author, maister, and commaunder of this doctrine: but lette vs returne to oure former question are there any more signes markes of this true Church.

D. Yea sir, many: in so much that the learned haue vwritten vwhole volumes of the same. But these fve are enough for me, beinge founded in such substantiall reasons, as are, the *Principalitie*, *vnitie*, *sanctitie*, *antiquitie*, and, *vniversalitie*. of the Romain Church. howv thinke you?

M. Mary I thinke passinge vvell of it: and vvishethat vve all may haue grace to perseuer in it, and vvhen God shoulde so dispose, to leese all our goods and landes, yea and our liues also for the same.

M. You haue sayde enoughe of the Church, and by that little you haue sayde of the communion of
the

the communion of saintes, you haue sufficiently giuen to vnderstande, how great a benefitte it is to bee a member of such a charitable and blessed bodie: but tell me, as all Catholiques liuinge enjoy this communion of eche others praiers, merittes, and good vvorkes, doe those also participate of them vvhich are excommunicated by lawfull authority?

Excommunication.

D. No sir. for therefore they are called excommunicated, because they are deprived of this communion of saintes, and are as braunches cutte of from the tree, or membres from the bodie, vvhich consequently doe not participate, of that good humore vvhich is spreade amongst the rest of the braunches vvhich remaine vnited. VVhere by may be gathered, vvhat greate accōpte ought to bee made of excom-

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munication, seinge he cannot haue God for his father, vvhich hath not the Church for his mother.

M. And are the excommunicate out of the Church, as vvell as heretickes and other inidells?

D. They are sir. But vvith this difference, that lewes and Turkes are out of the Churche because they neuer entred in-to it by baptism; The heretickes, vvhich are baptized, but haue losse theyr faith, are foorth, because they are fled or runne avay of themselves, like strayde or losse sheepe, vvhome the shepheard doth, vvith his hooke, compell some tymes to returne to his flocke againe: But the excommunicate, because they haue baptism and faith, are not fledde of themselves, but are driuen foorth by force, by the pastor and leste lyke scabbed sheepe for praye to
the

of Christian Religion. 36

the vvolues, excepte, by humili-
ty and obedience, they returne
againc to the folde.

M. VVhat is meante by *Remission of* Remissiō of
sinnes, vvvhich is the tenth arti- sinnes.
cle?

D. There are in Gods Church three *Mat. 16. lo 3.*
principall benefittes, vvvhich are *20. Cyr. l. 1.*
specified in these three articles *Ep. 2. Chrys.*
followinge. The one vvvhich is *lib. 3. de Sacer*
both in bodie and soule, vvvhich *dotio. Ambr.*
is *Lyfe eternall*; the nexte is *l. 2. de penit.*
of the bodie only vvvhich is, *c. p. 2.*

The Resurrection of the flesbe;
And the thirde is of the sou-
le alone, vvvhich is, *The remis-*
sion of sinnes, vvvhich vve recea-
ue in the Sacraments of the
holy Church, and especially
in baptisme and penance,
vvvhich (lyke beauenly medi-
cines) doe cure our spirituall
maladies, that is, our sin-
nes. And, seinge that there
can be no greater good then

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to be in Gods grace, because no thinge cā hurte him vvhome God defendeth, soe there can be no greater mischiefe in this vvorld, then to bee in the state of sinne, vvwhich maketh a man Godsemie. For. vvho can defende him, vvith vvhom God is angrie? VVhat greater good then can any man receiue then the remission of his sinnes? VVhich giueth lyfe to the soule, and is only to bee had in Christes Catholique Church?

The Resur- M. VVhat is then vnderstoode by
rection of the *Resurrection of the fleshe*, vv
the fleshe. hich is the eleuenthe article?

D. This is, that other benefitte of the hollye Church. For all though all mē, as vvell bad as Good shall returne to theyre naturall lyfe againe, yea shall the lyfe of the vvicked be rather a continuall death then true lyfe, because they vyse to perpetuall tor

ment

ments. Soe as the true Resurre-
ction, vvhich is to desireable ly-
fe, shalbe only of the iust vvhich
shalbe founde vvith out sinne.

M. I vvoulde faine Knowve of you,
vvwhether the same bodies shall
ryse againe, or other lyke them.

D. There is no doubte, but the same:
for other vvise it should be no
true Resurrection, vvhich is vn-
derstood vvhen the same bodie
riseth vvhich died and tell befo-
re. Besides, other vvise how
should the bodie bee partaker
of the glorie or punnishment
of the soule, in revvarde of the
Good vvorkes vvhich they in
companie vvrought together.

And seinge God is almighty, as
vvee professè in the beginnigne
of the Creede, vvee neede not
vvonder, if he bringe to effecte
that vvhich to vs seemeth im-
possible. As in deede naturally
it is, vvhen a bodie is once burnt

E 5 (for

An Instruction

(for example) and brought to duste or ashes, to rayse it to lyfe again.

M. I vvoulde bee gladde, you should also tell me, in vvhat age or stature vve shall rise, because vve dye in diuers, some oulde, some younge, some great, some litle, &c.

D. All shall rise, not only in the same sexe in the vvich they vveare in this vvorld, but in the same age & stature vvich they should haue had at the terme of thirtie three yeares, at the vvich our Sauiour him selte did rise frō death. And if any of the electe had been blinde, lame, a dvvarfe, or vvith any other deformity in this lyfe, yeat shall he rise faire, sounde, & vvhole, of cōpetente and sufficiēt stature. For the vvorkes of God are perfect and therfore vvil correcte the erroures and defectes of nature.

M. How doe you interpret the
tyvelfte

*Aug. de ciuit.
dei libr. 22. c.
15. & 20. &
17.*

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twelſte article vvhich is of *Lyfe*
euerlaſtinge.

*Lyfe Euer
laſtinge.*

- D. It ſignifieth a full and perfecte felicitie of bodie & ſoule, vvhich is the greateſt and laſt good vvhich vve gaine by beinge in Gods Church, comprehendinge in it, in reſpecte of the ſoule, that the vnderſtandinge ſhalbe full of vviſdome, the vwill full of bountie and charitie, ſo as it can not ſinne at all: in reſpecte of the bodie, it ſhall haue health vwith immortality and impaſſibilitie, ſo as no thinge can hurt it; it ſhall haue beautie vwith cleerneſſe, ſo as it ſhall ſhine like the ſunne; it ſhall haue agilitie or nimbleſſe, ioyned vwith ſuch ſubtilitie, as in one moment, it ſhalbe able to moue from the fartheſt part of the vvorld to the other, and from heaven to earth, ſo as no bodie cā hinder the paſſage; it ſhall haue that ſtrength
and

*Luc. 20. Apo
cal. 5. & 20.
Aug. de ciuit.
dei libr. 20. c.
vlt.*

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and force, that vvithout any bo-
dylye sustenaunce, it shall ser-
ue the spirite in all thinges, fea-
ringe nothinge. Theyre riches,
shalbe to neede nothinge; theya-
re honour, to bee Gods chil-
dren, Kinges, and spirituall prie-
stes for euer, and æquall to An-
gels; Theyre povvre, shalbe to
doe vvhat they vvill them selues,
theyr delight, vnspeakable; they
re joye endlesse, theyre peace
æternall.

M. And shall all men haue all these
thinges in æquall degree.

D. No for sooth. But every one
shall haue his glorie and joy, in
proportion to his merittes; yea,
vvith out enuye or discontent-
mente of any. Euen as the star-
res, thoughe all be in the firma-
ment, yea some are greater then
others, or as a father, vvhich
should make for manie children
of diuers grow th or stature, gar-
ment

ments of cloth of gould. though there is no doubt but the greater would haue more cloth then the little one, yea should the least be moſte contente with that garment which would beſt fitte him, although it were leſſe in quantitie then the reſt.

- M.** You haue anſweared me like a devine. And by this, you may learne the oppoſite miſeries of the damned, that not onelie ſhall be deprived of all this happineſſe, and glorie, but ſhalbe oppreſſed alſo, with the contrary afflictions, tormentes, and perpetuall calamities, amongeſt the which are eſpecially a moſt tedious enuaye of the elects felicitie, and the bitter vvorme of conſcience euer gnawinge, without reſte, the juſt guerdon of mortall ſinne, from which God, of his merſie, defende vs. Amen.

An Inſtruction

The Pater
noſter.

✠ Of the Pater Noſter. ✠

C H A P. III.

M. **V**VELL then, ſay me the
Pater noſter.

D. Our father vvhicb art in heauen,
&c.

Mat. 6. Luc.

11. Aug. En-

chirid. cap. 14

& Ep. 121. c.

11. ſerm. 182

de ſpe Tertul.

l. de orat. Cy-

pr. ſerm. 6. de

oratione domi-

nica. Ambro.

l. 5. de Sacra-

ment. c. 4. In-

noc. 3. lib 4. de

myſtiis miſſa.

cap. 17.

M. VVho made this prayer?

D. Our lord Ieſus Chriſt, vvho fiſt
ſaide it vvith his ſacred mouth.

M. To vvhat ende did he teach it
his diſciples?

D. To teach them, and all thoſe that
ſhould ſollowv theyr doctrine,
as ofte as they vvould pray, in
vvhat manner they may lyfte vp
theyre ſoules and hartes vnto
God to craue his helpe, grace, &
mercy.

M. VVhy, vvhere is God?

D. In heauen, in earth, and in all pla-
ces, hovv be it in heauen eſpecial
ly he manifeſteth him ſelfe vnto
his

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his electe in glorie: vvhẽ vpō,
it is sayde *Our father vvhich are*
in beauen.

M. But vvhẽ doe you call him father,
rather then lord or God?

D. Because therby vve are remem-
bred of the greate loue he bea-
reth vs, and like vvhẽ the loue
vve ought to beare one to vvar-
des an other, beinge all brethren
as vve are and children of so
good a father. And therefore it
is sayde, *Oure father*, and not my
father or the father only. And
for the same cause, all Catholicks
also vse vvhẽ they speake of our
Saviour, to say *Our lorde* and not
the lorde, as some nouellers are
accustomed to speake.

M. You haue answered right; now
tell me, vvhãt is comprised in
the rest of this prayer?

D. Seauen petitions, vvhẽ in vve as-
ke the principall thinges that
vvee can aske of God.

M. VVhich

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M. VVhich be those?

D. First the honoure and glorie of God in the first petition, vvhich is, *Hallovvved bee thy name*, and is as much to say, as that his holy name may be throughout the vvhole vvorlde, as vvell in harte as mouthe of men, confessed, Knovvne, adored, praised, and blessed as it ought to bee. And because this cā not be done vvith out his helpe and grace, therefore vve aske it of him, and that in the first and principall place of this prayer.

M. And vvhat is meante by the seconde, vvhich is, *Thy Kingdome come?*

D. The meaninge is, that as in the first vve asked for the glorie of God, vvhich is the end of our creation, so in this, vve craue for that vvhich vve ought most to esteeme nexte to Gods glorie, that is our æternall salvation,
vvhich

which is finallie to be accomplished in his euerlastinge Kingdome of heauen, vwhere, vve doe expecte for the quiet, peaceable, and secure possession of all true and perfect felicity.

M. Lett vs passe vnto the thirde petition. And tell me, vvhat is signified by these vvordes. *Tby vvill be done in earth as it is in heauen.*

D. VVee aske in these vvordes, grace to keepe vvell the law of God; And it vvas conuenient, that after the seconde petition of æternall blisse, should followe the requeste of that meanes vvich is the principall and most necessarie to attaine to the same, vvich meanes is the obseruance of all his commaundementes; because in them his vvill is made knowne vnto vs. And it is added, as vvell *In earth as in heauē*, because vvee should procure to

F

obey

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obey God and keepe his commaundementes , vvith the same perfectiō, promptnesse and vvillingnesse, vvherevvithe the Angels obey him in heaven.

M. Lett vs come to the fourth petition; hovv doe you interpret these vvordes, *Give vs, this day, our daylie bread?*

D. VVe aske in this petition , principally, our spirituall bread, vvhich is the sustenance of the soule , especially the blessed Sacramente of the alter, the vvorde of God , prayer , and euerie other spirituall helpe of grace, vvhich is the lyfe of the soule. Secondly, vve aske for our corporall bread , by the vvhich is vnderstood all that is necessarie for the maintenaunce of our bodylye lyfe , vvhereby vve desire that God vvill helpe and blesse our possessions , landes, and laboures , to the ende vve may

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may vvithout stealinge, fraude,
or other vniustice, gaine our
liuinge honestlie and vvith pea-
ce.

M. And vvhy is it sayde daylie?

D. Because vve ought to content
our selues vvith Gods ordinarie
allovvaunce, as vvell for the spi-
rite as the bodie, vvithout desire
of curious and superfluous thin-
gs, especially, remembringe that
vve are pilgrimes and straun-
gers in this lyfe.

M. VVhat doe vve aske in the fif-
te petition? forgyue vs oure
debtes, as vve forgyue tho-
se that be debtors vnto vs.

D. VVee aske perdon of our sin-
nes at Gods handes, and
as it vveare oblige our sel-
ues to forgyue all those that
offende vs: Christ our mai-
ster giuinge vs, hereby, to
vnderstande, that vve muste
looke that God vvill deale

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vvith vs in the same maner as vve
deale vvith others.

M. Declare me novv the sixte peti-
tion. *And leade vs not in to ten-
tation.*

D. VVee aske Gods assistance, in
those combates vvich (vndou-
btedly) all those that serue God
must passe vvith our common e-
nemie the deuill, of vvhome
vve can haue no victorie, excepte
te God helpe vs. But one goodly
documente vee learne in the-
se vvordes, 'vvich is, that the
deuill not onely is not able to
ouercome vs, but not so muche
as to tempte vs, excepte God
doe permitte him. VVhich per-
mission, is only that vvich is
meant by these vvordes, *And
leade vs not in to temptation.*

M. There remaineth the seauenthe
and last petition: *But deliuer vs
from all euill.* Of vvhat euill doth
he speake in this petition?

D. As

D. As he spake in the fiste, of euills
paste, and in the sixte, of euills
to come, that is of the daungers
of tentation, so heere, vve praye
to be deliuered from all euills
present, vvhether it be of pros-
peritie, or aduersitie, vvhether
of bodie, or of soule; and that in
generall, not in particular; As
from pouertie, sicknesse, perse-
cution, and the like: Because, of-
ten times, that vvhich seemeth to
vs vvoude be good for vs, God
seeth that it vvoude hurte vs,
and contrarie vwise, that vvhich
seemeth vnto vs, some tymes, to
bee euill, God seeth vvoude doe
vs good; and therefore, vvee re-
queste that he vwill deliuer vs
from all that, vvhich he seeth
vvoude be bad for vs. VVhe-
reby allso, appeareth the excel-
lencie of this prayer, vvhich com-
priseth in so few vwordes, all
that possible vvee can craue at

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Gods handes.

M. You make often mention of euill, and of our enemies: I pray you tell me vvho are they, and vvhich is the greatest of them?

D. Our enemies, are, the flesh, the vvorlde, and the deuill, and of all euills, sinne is the greatest: Yea vvorse and more abhominable then the deuill him selfe, vvho by sinne onely of a beavvtifull Angell became that he novv is, an ougly vvretched deuill, and malignant Sathan.

M. And vvhat meaneth this vvorde, Amen.

D. It is an Hebrevv vvorde, and signifieth as much as, so be it: or I desire it may be e so.



CHAP. VI.

*Vide Lucæ 1.
Ccc. Ephes. cā.
13. d. Hieron.
cōtra Heluidi
Ambr. l. 2. de
vrginibus &
super Luc. &
Ep. 81. Bern.
bam. 2. super
missus est. Au
gus. de natura
& grat. e. 36.
& ser. de assū
pt. Iren. l. 3. c.
31. & 33. & l.
5. c. 19. Chrys
ost. Basil. &
Iacobū in li
turgis. Nice
ph. bish. eccles.
l. 1. c. 2. & 8.
& lib. 14. c. 2
& 46.*

M. **H**ITHERTO You haue
ensweared very vvell;
now tell me, doe you make
prayer to none els but to God
onely?

D. Yeas that vvee doe, to all the
saintes, to the Angels of heauen,
and especially euery one to his
Angell garde, and aboue all
(next vnder God) to our bles-
sed Ladie the mother of God
the Virgē Marie; Virgen as vvell
before, and after, as in the birth
of our Sauoure. VVho beinge
exalted aboue all creatures, as
reason is, and taken in to glorie
both bodie and soule, is the
most vvorthy aduocate for sin-
ners, by vvay of prayer and in-
tercession.

F 4

M. That

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M. That seemeth straunge to giue and attribute the same title vnto her, vvhich the Scriptures giue vnto our Sauour. For he is our Advocate.

D. Sir, vve putt greate difference, notvwithstandinge: for our blessed Ladie is our aduocate by vway of prayer and intercessiō, but Christ, by vway of merite and justice for our saluation; And therefore, as the Church neuer saith to him, *Orapro nobis*, because he is not onely man but God aliso: so no Catholique useth to pray vnto her, vwith, *Miserere nobis*, vvhich is, haue mercy vpon vs, because vve Knowe, shee is but a creature.

Inuocation
of Saintes.

Vide 1. Reg. 15

4. Reg. 5. 1ob.

5. 2. Machab.

1. 15. Iesai. 37.

Tob. 12. Dan.

10. Ierem. 15

M. VVhy, if shee be but a creature as all other saintes are, howv is it not an injury to God, to praye vnto any other but to him, sith he hath invited vs sayenge, *come vnto me all you that are laden,*

M.

D.

den, &c. VVhereby it shoulde seeme, vve haue no neede to seeke to any other mediator.

D. You say vvell, if by prayenge to saintes vve forsooke God; but beinge, that therefore vve praye vnto the saintes because vve maye the more easily and speedely come vnto him, and be the better accepted of him, there is no doubt of dishonouringe God, vvhile vve praye vnto them vvhom he him selfe hath glorified, and vvoulde, they should be of all creatures honoured, euen as it is no diminishinge, but rather encreasinge of any Princes maiesty, to haue many honourable seruantes and subjectes, and to make remonstrance that he doth esteeme them.

M. But howv can the saintes and Aungels see vs, or heare our prayers?

D. By seeinge God, in vvhom they

Matt. 18. Ps.

67. 1. Cor 14.

Apoc. 17. 21.

Orig. l. 8. cōt.

Celsam. Cyp.

serm. de mort.

itali. Basil. 19.

in. 40. marty.

Naz. in Cyp.

Athan. Basil.

Hieron. cont.

Vigilant. A-

than. ser. 2. de

deipara Am-

brof. lib. de vi

dais. & orat.

2. in mort. fra

Aug. lib. 7.

de bapt. cōtra

donat. cap. 1.

Greg. lib. 12.

moral. cap. 13

&c.

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see and heare allthings pertai-
ninge vnto them . For if vve
knowe that the holy Prophe-
tes, vvhile they yet liued, could
see and heare all things that
God reuealed vnto them, thou-
gh they vveare farre distant or
longe after to come ; muche
more, vvee are to beleue the
same of the saintes and Angels
vvhich are still in Gods presence.

M. But doth not the Scripture at-
tribute this ritle vnto God on-
ly , that he knoweth and sear-
cheth the harte and reynes?
how, then, can the saintes bein-
ge creatures , haue so greate a
priuilege.

D. Sir, it is true that God onely
hath this attribute of his ou-
ne pouer or puissance, and the-
refore the saintes , not of them
selues but in him, and by his re-
uelation, doe knowe the hartes
thoughtes of others, yea and mor-
tall

tall men may knowe also all the secretes of my harte, if God should disclose the same vnto them?

M. I like very well of your answer. But then I woulde faine knowe the cause, why the heretiques doe so much impugne this pointe and especially the honoure done vnto the blessed Virgen Marie?

D. The reason is manifest. For the Scripture saith, that God would put enmitye betweene the seede of the woman and the seede of the serpent, as heretikes are; falsly impugninge the true prayse and honoure due to our blessed Lady, as also diuers of the Sacramentes, good workes, penance, purgatorie, and suche like especiall helpes for mans saluation. Yea supposing the vnfatiable enmitye and hatred that the devill hath against CHRIST and all that

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that is his, it is no marvell that the heretiques, vvho (as Saint Polycarpus calleth them) be primogeniti Diaboli, do hate and oppugne the honour of our blessed Lady, vvho hath so strait and neare allyance vvith our Sauiour. And howv can it otherwise be, but that those vvho possessed vvith the vncleane spirite, haue no other scope of their vvhole lyfe, and Religion, but mee-
re liberty and sensuality should be vvithout deuotion to her vvich is the true Maistres, mother and mirrhour of all chastity and purity? Besides that she hauinge alvvayes bene the bane and o-
verthrow of heretiques in all ages, no vvonder if they vvho are nothing els but a fardell and new broode of ould heresy'es, are guyded by the same spirite that theyr forfathers vvere, and vse the same malignity againste
her

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her that those vsed.

M. Truly it is so. But tell me, hath the Church any vsuall prayer to the saintes and especially to our Ladie?

D. To the saintes vve vse the letanies, and other deuoute prayers in particular; but to the blessed Virgen the principall is the *Aue Marie*.

M. I pray you say the same.

Vide Athan.

D. *Hayle Marie full of grace our lord is vvith thee; blessed art thou amō gest all vvomen, and blessed is the fruyte of thy vvombe* I E S V S, *holye Marie mother of God, pray for vs sinners, nowv, and in the bovvver of our death. Amen.*

serm. de deip̄a ra. Ambros. Luc. 1. Chrysost. in liturgia. Aug. ser. 2. de annūcia. Fulg. serm. de

M. Tell me, vvho made this *Aue Marie*?

laudibus Mariae Bern. bo.

D. Our holy mother the Church, takinge the vvordes of the Angell Gabriel vvhen he came to salute our Lady the Virgen Marie, and some of the vvordes of sainte

5. in missus est &c.

Elizabeth

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Oure Bles-
sed Ladie
vvithout
sinne.

*See S. Damas.
orat. 11. de
natiu. virg. et*

*orat. 2. & 3.
& l. 3. de fid.*

c. 2. D. Laure.

Iustin. ser. de

annuncia. &

lib. de cast. cō.

anime. cap. 7.

& in fascic.

amo. c. 7. Idio-

ta de contēpl.

Virg. c. 2. & 6

Seduliu lib. 2

paschal. S. Vin

cūt. Ser. serm.

Elizabeth in her visitation, and the rest is added by the Church. so, as consideringe that all these vvordes, beinge eyther of God by his Angell Gabriel, or of the holy ghoast by the mouth of Sainte Elizabeth, and his spoute the Catholique Church, vve may justely say that this prayer vvas made by God him selfe, or by the holye ghoast.

M. VVhat doe you thinke vvorth the nothings in this Ave Marie?

D. Besides the petitō, I note foure especiall prayses and commendations of our Blessed Ladie.

M. VVhich be they?

D. The first in those vvordes, *Full of grace*: for in this shee did so a bounde that shee neuer had in her soule any blotte or staine of sinne vvhich might hinder or diminishe the same. I say sinne not only, *Actuall*, vvether, *Morsall*, or *Veniall*, but

but not so much as Originall sin. 1. de nativ. & ne it selfe. And vvithall she vvas 2. de nati. vir so plentifully endovved vvith g. D. Aug. lib all kinde of vertues and gistes de nat. & gra of the holy ghoast in the hyghest cap. 36. & 5. degree and had vvroughte so ma cōt. Iulian. c. nie and so meritorious vvorkes 9. S. Cypr. de in Gods sight that she vvas ma Card. ep. Chri de vvorthie to mounthe aboue sti. c. de nati. all the quiers of the Angels both Christi Amb. in bodie and soule. ser. 22. in Ps.

M. This 118. D. Hiero

ny. in. cap. 10. Eccl. Sophro. Ep. Synod. in 6. syn. act. 11. S. Brun. in. Ps. 101. Richard. Victor. in cant. cap. 26. & 42. & lib. 1. de Emanuel c. vlt. Pet. Damia. ser. de nativ. virg. & serm. de annunc. Arator. lib. 1 in Act. Apost. D. Iacob. in Liturg. cit. a 6. syn. cant. 32. & 7. syn. act. 3. Conc. Francford. Ep. ad epōs Hispan. Origen. bo. 1. ex var. Andre. Cretens. serm. de assumpt. Euthymi. serm. de 2on. virg. D. Ansel. lib. de concep. vir. c. 18. cit. a D. Th. in. 1. d. 44. q. vñc. ar. 3. Theodoret. l. 3. in cant. Irenæ. l. 3. cōt. her. cap. 35. Hippol. orat. de sanctificat. Cyril. bo. 6. in Concil. Epbes. Epipha. her. 78. Innoc. 3. serm. 2. de assumpt. Heslyc. Concio. 2. de B. V. Fulbertū Carn. ex Canis. lib. 1. cap. 7. Ansel. lib. de excell. virg. cap. 9. SS. Basil. & Chrysostom. in suis liturg. &c.

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- M.** This seemeth much. For vvhy then doe you not attribute the same to sainte Steuen and other saintes vvch are allso sayde to bee full of grace.
- D.** The quantitie and aboundance of grace is to be measured by the greatnes of the office and dignitie vvch God hath called euerie one vnto. Novv because the greatest office that euer vvas giuen vnto any pure creature vvas to bee the mother of God, therfore our Blessed Ladie vvas made capable and filled vvith greater grace then any other pure creature. And so both Saint Steuen and other saintes though neuer so full, beinge so farre inferiour in office and dignitie, muste needes giue place in comparison of the graces of our blessed Ladie for this is not vnlike to manie vessels, vvho allthough they be all full of balme or other
like

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like pretious licoure, yeat one doth often hould more then an other.

M. Tell me novv vvhich are the o-
ther prayfes, vvhich you fay are
comprised in this prayer.

D. The feconde is in those vvordes
Our lord is vvish thee: VVhere by
vve knowv that God in singular
vvise did allvvayes affiste the
blessed Virgē euen from the first
instante of her conception, go-
uerninge, keepinge, and defen-
dinge her as a molte rich trea-
sure: so as she neuer offended in
thought, vvorde, nor deede. The
thirde is cōteyned in those vvor-
des, *Blessed art thou amongeste vve-
men:* Because she only amon-
gest all vvomen had that priui-
ledge to bee both a maide and a
mother. A mother I say of such
a childe vvhich is more vvorth
then a hundred thousand chil-
dren of other vvomen. Allbeit

G she

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she may be sayde also to be the mother of greate multitudes of children; for as much as all good Christians are brothers of Christ, and consequently are children of our blessed Ladie though not by generation, yet by tender loue and motherly affection which she beareth towards all. The fourth is in those wordes, *Blessed is the fruite of thy wombe IESVS*: For as the prayse of the fruite doth redounde to the tree, so the glorie of the childe must much more redounde to the honoure of the mother. And euen as euerie true liuinge tree though it haue once borne fruite remaineth with sufficient vigoure and vertue to beare euerie yeare the like againe; so our blessed Ladie as the true tree of lyfe hauinge once borne God as the peculiar fruite of her wombe remained still not only with sufficient

ficient, but vvith more aboundāte grace, merite, and vertue thē before, to become his mother againe once euerie yeare, if so it seemed ether cōuenient to Gods highe vvifedome & providence, or needfull for mans Redēption: vvhereby it appeareth hovv fitte this similitude is: and no vvonder seinge it is no mans but the holy ghoastes invention. As contrarietti se those cōparisons are of the deuill vvwhich are by her enemies inuented to diminishe her praise and dignitye.

M. I like this vvell: but if our Ladie as before you sayde, be in heauē both in bodie and soule, vvhat Ladie is that vvwhich stādes vppō the altare & in other places of the Church.

D. It is not our Ladie but her image only, by vvwhich vve remēber her vvwhich is in heauen, and in that respectē vve doe it honoure and reuerence.

G 2

M. But

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M. But as there be many images, are there allso many Ladies?

D. No forsooth: but one only, vv-
hich is alvvais in heaven.

M. How then doe Catholique people vse to call vpon our Ladie of Loreto and others our Ladie of Guadalûpe, or Monserratto, or our Ladie of Rhemes or of vvalsingham, vv-
hich are all in diuers countries.

D. Sir vvee call her so vvith diuers names by reason of the many fould benifites she doth obtaine for vs by her prayers in those places.

M. VVhat doe you aske of our blessed Ladies? do you peradventure aske forgiuenes of your sinnes, or the grace of God, or lyfe euerlasting of her?

D. No sir. For vve aske those thinges of God, both her & our creatour.

M. VVhat then do you aske of her vvhen you pray vnto her.

D. That

D. That she vwillbe our aduocate
and mediatressie before her blef-
sed childe to obtaine all this
for vs.

Inuocation
of Saintes.

M. And doe you pray to the sain-
tes in like manner?

D. Altogeather, remembringe all-
vwayes notwithstandinge that
there is no sainte equal vnto god
des mother, and therfore none
that deserueth like honoure, and
reuerence, of all true Christians.

M. But may a man say the *Pater*
Noster, or, *Aue Marie*, to the ho-
noure or inuocation of any o-
ther sainte or Angell?

D. Yeas doubtles, hauinge this inten-
tion, eyther to pray vnto God
that for his saintes or Angels in
tercessiō (vwho as Christ saith in
the gospell doe allvwayes see his
fathers face) he vvoulde haue mer-
cy on my soule, or to craue of
the saintes them selues that they
vvill offer that prayer I make to

G 3 God

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God for me.

M. VVhy, vvill God refuse our prayers excepte the saintes doe offer them for vs?

D. No: but he doth the more vvillingly heare them, vvhen they are offered vnto him by his frendes, vvhich vve because of our finnes, for the most parte are not.

M. You say vvell, for our Sauour calleth his A; ostles frendes, euen vvhen they vv ere in this vvorlde vvith him: but tell me vvhen ought vve principally to recommend our selues vnto them.

D. Truly at all tymes but especially in our distresse and vpon theire festiuall dayes.

Holie dayes
& Reliques
of Saintes.

Vid. Basil. ho.

*26. in Mam. i
te marty. Eu*

M. And vvhat cause may there be vvhy the Church doth keepe theire dayes holy and reuerence theire reliques?

D. There are many but especially fve:

M. VVhich

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M, VWhich are they.

Feb. libr. 13. de

D. The first is to glorifie God in his *Atian. Am*
 saintes, seeinge the vvonderfull *bro.in. 22. Lu*
 vvorkes he hath alvvais vvrou: *ca. & ferm. 9*
 ght by them: The seconde, be: *in sanctis; Ger*
 cause by the honoure vvchich is *uasit, & Pro-*
 done them in earthe, vve may *tasum Chry-*
 the better vnderstande the glo- *soft. ho. 66 ad*
 rie they enioy in heauen: The *populū Antio*
 thirde, that thereby knowvinge *chenum Hie-*
 theyre liues and vertue vve may *ron. Ep. 27. ad*
 be exhorted to imitate and follo *Eustochiū, &*
 vve theyre exāple, sith they vve- *Ep. 53. & lib.*
 re mortall men as vve are. The *cōtra Vigilāt.*
 fourth to encrease our deuotion *Damas. lib. 4.*
 tovvardes God by bearinge affe- *de fide cap. 16*
 ctiō and loue vnto such vvorthy *Aug. in ps. 88*
 intercessors. The fift because our *l. 22. de ciuit.*
 mother the holy Church vvill ho- *c. 8. in ps. 110*
 noure her children after they be *7. synod. act. 3*
 dead, vvho vvholes they vv ere li- *Chrysos. de Ba*
 ninge did honoure her, and byla *mart. Vi*
 often tymes dyed for her de- *clor. African.*
 fence: vvherevppon allso vve *de persecut.*
 pray before theyre reliques *Vandalica.*

G 4 because

An Instruction

because the same vveare in theyre lyfe instrumentes of theyre holy soules to doe many good vvorkes, and shall be in the resurrection lively and glorious bodies, and in the meane tyme remaine vnto vs as pledges of the greate loue they beare vnto vs, in remembrance of vvchich vve pray vnto them that they vvill helpe vs, as vve remember to honour them, in vvhat vve may.

M. Are there any other prayers to our Ladie, or to other saintes, or Angels, vvchich vve may vse.

D. Many: as the *Salve Regina*, and diuers other anthemes, hymnes and orisons, vvchich the Church doth vse and vve may likevvile say every man accordinge to his deuotion.



Of the

Of the 10. Commaun- dementes. The tenne Commaun- demētes.

CHAP. VI.

- M. **N**OVV That you haue tou'd
hovv vve should pray, and
beleue vell, tell me hovv vve
may knowve to vvorke vell all-
so. *Vide Exod 20*
versic. 34. Le-
uit. 19. Deut.
4. 5. 10. Mar.
5 versic. 19 22
Mar. 10. 12.
Luc. 10. 18.
Rom. 2. 13. 14
Job. 1. 2. 4.
- D. By knowveinge the commaunde-
mentes of the lavv of God, and
of our mother the Church to kee-
pe them, and by knowving mor-
tall sinnes to fly them.
- M. Hovv many are the commaunde-
mentes of the lavv of God, let
me heare.
- D. They are tenne. the three first be-
longe to the honour of God, the
other seven to the profite and
good of our neighbour. the first is.
I am thy lord thy God thou shalt
G 5 have

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*haue none other goddes but me, vv.
hich is as much as thou shalt lo-
ue and honour one God onely
aboue all thinges.*

*The second, Thou shalt not sweare, nor
take his holy name in vayne.*

*The thirde, Thou shalt keepe holy the
sabbath day, that is all sundayes
and holy dayes.*

*The fourth, Thou shalt honoure thy fa-
ther and thy mother.*

The first, Thou shalt not Kill.

*The sixth, Thou shalt not comitte adul-
tery.*

The seuenth, Thou shalt not steale.

*The eyght, Thou shalt not beare false
witnes against thy neyghboar.*

*The ninth, Thou shalt not couet thy ney-
ghbours wyfe.*

*The tenth, Thou shalt not couet thy ney-
ghbours goodes. And these ten com-
maundementes are comprised in
two, vvich is to loue God abo-
ue all thinges and thy neyghboar
as thy selfe.*

M. Tell

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- M.** Tell me, how shall we keep the first commaundement. The first Cōmaundement.
- D.** If wee serue and adore one only and true God, expectinge from him all our help and succour & askinge the same of him as the author of all our good. Images. *Vide Athan. ser. 4. cōt. Arianos. & l. de passio. mag. salua. c. 14. Sozom. l. 5. c. 2. Bas. l. de Syn. S. c. 18. Aug. l. 1. de cōsensu Evangelist. c. 10. Greg. l. 9. Ep. 9. l. 7. In ditione 2. Epif. 57. & 169. Damasc. lib. 4. de fide c. 17. & tribus libris de Imaginibus. 7. Synodus aet. 2. 3. 4. 6. 7. 8. Synodus. can. 3. & 7.*
- M.** But why do you make no mention of forbidding Images or ydoles as it should seeme it is in the twentyth of Exodus where the law was gyuen. Vide Athan. ser. 4. cōt. Arianos. & l. de passio. mag. salua. c. 14. Sozom. l. 5. c. 2. Bas. l. de Syn. S. c. 18. Aug. l. 1. de cōsensu Evangelist. c. 10. Greg. l. 9. Ep. 9. l. 7. In ditione 2. Epif. 57. & 169. Damasc. lib. 4. de fide c. 17. & tribus libris de Imaginibus. 7. Synodus aet. 2. 3. 4. 6. 7. 8. Synodus. can. 3. & 7.
- D.** Because that was but an additiō or explication of the first precept by reason that the people of Israel at that tyme were much giuen to ydolatrie & did oftē offend in worshipping of ydols whereof by the grace of God there is now no danger amongst Christians. Vide Athan. ser. 4. cōt. Arianos. & l. de passio. mag. salua. c. 14. Sozom. l. 5. c. 2. Bas. l. de Syn. S. c. 18. Aug. l. 1. de cōsensu Evangelist. c. 10. Greg. l. 9. Ep. 9. l. 7. In ditione 2. Epif. 57. & 169. Damasc. lib. 4. de fide c. 17. & tribus libris de Imaginibus. 7. Synodus aet. 2. 3. 4. 6. 7. 8. Synodus. can. 3. & 7.
- M.** How then doth the Catholique Church vse images as well grauen as painted. Vide Athan. ser. 4. cōt. Arianos. & l. de passio. mag. salua. c. 14. Sozom. l. 5. c. 2. Bas. l. de Syn. S. c. 18. Aug. l. 1. de cōsensu Evangelist. c. 10. Greg. l. 9. Ep. 9. l. 7. In ditione 2. Epif. 57. & 169. Damasc. lib. 4. de fide c. 17. & tribus libris de Imaginibus. 7. Synodus aet. 2. 3. 4. 6. 7. 8. Synodus. can. 3. & 7.
- D.** The Church doth vse them for remembrance of Christ & his saintes whom

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whome they represent vnto vs
and serue for the instruction of
the ignorant and so are therfo-
re called commonly the bookes
of the vnlearned, and to helpe
our deuotiō tovvardes them, and
in this respecte onely vve do the
reuerence and honour, vvhich is
not forbidden, but vvith the ado-
ration of *Latria*, vvhich is pro-
per to God himfelse, for so that
people did vvorship ydols then;
but there is great difference be-
tvene an image and an ydole.

M. VVhy vvhat is an idoll?

D. An idoll is any thinge visibie or
inuisibie vvwhether it haue image
or no, vvhich is falsely vvorship-
ped as God. As vvere Iuppiter
Mars and Venus, &c. of the gen-
tiles, vvho indeed vvwere diuels
and vvicked spirites vvhich delu-
ded the people, to the vvwhich are
reduced the adoration of any of
Gods creatures as the sunne and
moone

moone and some tymes beastes and plantes of the earth, vvhich the Gētiles, and Panims did and doe (in some places) honour and serue as Goddes.

M. So that the honoure done by Christians to the Crosse, images, and other holy thinges vvhatsouer is finally intended to God him selfe, and not to those creatures.

D. Doubtles: for it vvere greate folly to thinke that a peece of paper, vvoode, or brasie, or any like mettall should be Christ, our Lardie, or any Sainte, for it vvere not so much lacke of Religion, or knowvledge, as vvant of naturall sense, and iudgment, for the very beastes can distinguish betvveene a liuinge and mouinge creaturo and a dead thinge vn-moueable, and so you neuer see a greyhound runne at a caruen or painted hare, nor a hauke to
scase

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sease vpo an artificiall partridge.

M. It is very true but tell me did God him selfe euer commaunde any image to be made?

*Exod. 25. Nu
me. 21. 3. Reg.
6. & 7. 2. Ps
salip. 3. & 4.*

D. That he did, as the images of the Cherubins ouer the arke, of the brasen serpent in the vvilddernes; and the temple vvas full of grauen images and pictures, as it appeareth in the scripture.

M. How then? is Gods commaundement contrary to him selfe in the tyventith of Exodus?

D. No: God forbid; but in the. 20 of Exodus he onely forbad the caruing or makinge images or ydols to honoure, or vvorshippe as God, as in Deuteronomie Moy- ses him selfe explicateth this precept sayinge, *Least by error thou deceaued shouldest vvorshippe thē as goddes, or beleue in them*, as other Gentiles round about them did then doe: but these other images he commaunded to be made be- cause

*Deuter. c. 30.
versic. 17 &
c. 4. versic. 19*

cause they were for Gods honoure and service.

M. So that images if they be rightly vsed are laudable and contrary vwise beinge abused are dānable.

D. Euen so: and therefore the same brasen serpent vvhich Moyse made for a figure of the Crosse & Christ crucified, vvhē it grev in to perill of ydolatry vvas brokē and consumed to dust by the good kinge Ezechias.

M. But tell me, haue you euer heard of any other kinde of ydolatry besides this corporall and exterrall? for the holy fathers of the Church and especially saint Hierome doth say that all heresye is ydolatry.

D. It is vvery true sir.

M. VVhy? how can that bee, or vvhāt reason can you giue for it?

D. Because they erecte vnto thē selues an idoll of their ovvnē inuētiō, & the hday vvorke of theyre

ovvno

4. Reg. 18.

Heresie is
Ydolatrie.

D. Hieron. in
Oseā prophē
tam. sape. &
in reliquis
Prophetas.

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ovvne brayne vvvhich they followv, defende, and honour, euen to the engaging of theyre soules, and hazard of æternall damnation against all Scriptures, traditions, learninge, and authority of all Saintes, Doctors, and the vvhole Church of God, vvherein, indeed they make a false God of theyr erroneous doctrine and priuate fancye.

M. Truly you haue reason; for in the like sense Sainte Paul calleth couetousnes the vvorshippinge of idols, because they preferre riches before God, & his glory: but one thinge I vvoulde yet fain knowe of you: for vvhat cause they vse to painte God the father like an ould Man; and the Angels like younge men vvith vvings and other garmētes? for I hope you knowe that they are spirites and haue no bodies.

D. I knowe it very vvell: but God
is so

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is so painted because he so appeared in vision vnto Daniel the Prophet, partly to represent Gods antiquitie, & æternitie, before all other thinges created: And the Angels are painted in that forme before mentioned, to signifie their beautifull and vigorous nature, beinge allwayes readie prest to goe and execute vvhatsoeuer God shall commaunde them, as pure & immaculate ministers of his diuine Majestie.

*Dan. 7. versi.
5. & D. Tho.
in. 4. d. 48. q.
1. an. 1.*

- M. And howv or vvith vvhath finnes is this commaundemente broken?
- D. VVith many and sundry offences; but especially those that are contrary to the Theologicall vertues: as infidelity, desperation, & hate of God, all Atheisme, heresie, scisme, superstitiõ, ydolatrie, vvitchecraft, sorceries, and the like vvhatsoeuer is doẽ by the helpe or inuocation of the deuill.

H

M. But

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Vide Exod. 20. 31 Deuter. 5. Leuit. 23. 19. Hier. 12. 56. **M.** But vve haue sayde enough of the first commaundemente: tell me howv must yvee keepe the second?

act. 20. Apoc. 1. Ignat. ad Phil. Hieron. cap. 4. Galat. Aug. lib. cōt. Adim. c. 16. **D.** In not svvearinge, except it be vppon necessity, and that vvith truth, and reuerence.

Ep. 118. & 19 ser. 154. Leo. Ep. 81. **M.** So that if a man svveare a lye or doubting vvwhether it be true, he sinneth mortally every tyme.

D. So it is, if he vse deliberation, for it is a greate injury to God (vvwho is truth it selfe) to call or invoke his boly name in testimony of falshood, as by suche svvearinge is done.

M. And vvwhy say you just, and necessary.

D. Because, although it be truth, if it be not lavvfull, and being true and lavvfull, if not necessary, it is still a sinne, at least veniall, to svveare at all.

M. But if a man svveare by our Lady

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dy or other Saintes, by the Croſſe or any other creature, as a mans ſoule, lyfe, &c. by breade, drinke, &c. ſhall he ſinne againſt this commaundement?

D. Yes doubtles, becauſe he that ſwvareth by any creature, calleth it to vvitnes in the truth of his creatour, vvho made the ſame, and ſo in effecte calleth God to vvitneſſe, vvwhich is to ſwveare by him: vvwhich kinde of oathe is more manifeſte, vvhen, ſwvearinge by any creature is added the name of God alſo: as for example, to ſay by this fyre, or bread of God, &c.

M. VVhat vvordes then may a man vſe, to affirme any thing to be beleueed?

D. I vvould ſay in truth, or for certaine, truely, verely, &c. for theſe ar no oathes.

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M. But tell me are vve forbidden all
so by this commaundemente, of
blasphemie and breache of vo-
vves?

D. No doubt: as vvell allso as of
oathes, and vovves vvherein vve
promise or purpose to performe
any euill thinge, or sinnes against
Gods holy lavy: for such oathes
and vovves are better broken thē
kept; yea vve are bounde to
breake them. And the same obli-
gation vve haue of vovves made
to our Ladie, and the Saintes, for
they be vnderstoode as made vnto
God, though referred to the
honoure and glorie of our B. La-
die & other his Saintes in vvhom
he dvvelleth.

M. But doe you vnderstand vvell
vwhen a vovve is made?

D. Sir as I take it, a vovve is not
every purpose, & much lesse eu-
ery desire to doe any thinge but it
is allso necessary that there be
made

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made there of an expresse promise vvith the mouth or at least vvith the harte, and that of a thinge vvhich is good, and pleasinge to God, and therefore to be vvith diligence acomplished.

M. You say very vvell: tell me novv hovv you must keepe the third commaundement.

D. Accordinge as the Church hath determined, vvhich is not to doe any seruile laboure on sunday, nor feastes of Saintes, and to heare a vvhole masse vpon such dayes: and therefore likewise vve should spēde those dayes in prayenge, readinge spirituall bookes, hearinge of sermons, and other vvorkes of pietie, and mercie.

M. If on the feaste or holydaye there can be no seruile vvorcke donne, hovv doe vve ringe the bells, and dresse the meate and table vpon the sayde dayes

H 3 for

The third
Cōmaundement.

Exodi. 20. Leuit. 18. 24.

Deuteron. 23.

Pf. 12. 33. 75.

Eccli. 5. Ecclesiastic. 23. 27.

23. 27. Hieremi. 4. Zach. 6.

Matth. 4. 1.

Tim. 5. Iacob.

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for these are allso seruile vvorkes.

D. Sir it is true: But this commaundement is vnderstoode alwayes vvith tvvo conditions. The first, if such forbidden vvorkes be not necessary vnto humaine lyfe: The second, if they be not necessary for Gods seruice, as you see both those are that you haue named: and besides these conditions, it is lawfull to doe seruile vvorkes vpon the sunday or feaste, vhen there is licence of the prelate, and cause sufficient.

M. How commeth it to passe, that the Christian people doth not obserue the sabbaoth, or satterdaye, as the Ievves did, seinge the commaundement speaketh of the sabbaoth.

D. Because Christ our Sauoure vvith great reason hath chaunged and translated the sabbaoth into the -sundaye, or dominical day.

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day, as he did the Circumcision into Baptisme, and the Pasquall lambe into the B. Sacramente, and all other good thinges of the oulde testament, into other better of the nev, and vvith as good reason doth the Catholike Church keepe the dominicall day, in memorie that the creation of the vvorlde beganne on it, as the Ievves theyre sabbaoth, because the sayde creation ended thereon, besides that vpon the sundaye CHRIST was The fourth borne, rose from the dead, and Cōmaundement sent dovne the holy ghoast vpon the Apostles, vvich *Vide Deuter.* three principall benifites of 5. *Eccli.* 34. our Redemption are recor-- *Prou.* 23. *Tō* ded in the obseruance of the *bis.* 4. *Rom.* fundaye. 13. *Ephes.* 6.

M. And the fourth how must vve *Coloss.* 3. 1. *ad* keepe it? *Tim.* 4. *Amb.*

D. By doinge our duety to our lib. 5. *Examp-* parentes and elders, as vvell *rom.* 6. 16.

H 4 spiri-

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spirituall as temporall and obey-
inge our superiour in all honest
and lawfull matters.

M. So that our pastours and magis-
trates are included in this prece-
pte also;

D. So it is: though especially and
principally it be spokē of our pa-
rentes, to vvhom vve are bound
by law of nature to serue, and
helpe in theyr necessity; as on
the other side there is no doubt
but in vertue of the same precep-
te the parentes also and supe-
riours are bounde to haue the li-
ke care to nourishe, gouerne, &
directe theyre children and sub-
iectes.

M. And vvhy is there added to this
precepte rather then to any o-
ther, the promise of longe lyfe
to those that fulfill it?

D. Because it is good reason that
he shoulde not enjoye longe ly-
fe, the vvch dishonoureth them
by

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by vvhom he hath receiued the same.

M. And hovv shall vve keepe the fiste?

D. If vve neyther kill, vvound, nor hurt, any neyghbour in his person, nor desire him any mischief in our hart, nor rejoyce vvhen it happeneth: remembringe that he is made to the image and likenes of God. And that vvchich is sayd of killinge others is as vvell allso vnderstoode of killinge our selues: and if any saint, or holy vvomā, in the defence of the Catholique faith, or the vertue of chastity, haue killed them selues, vve must persvade our selues that they had particular & manifest inspiration of God so to doe, for, othervvise they could not be excused of a most greeuous sinne, God onely beinge absolute maister of mans lyfe: so as the magistrate him-selfe can not doe

The fiste Cōmaundement.

Deuteron. 21.

Gen. 9. Leuit.

19. 24. Act.

5. Ephef. 4. Col.

loff. 3. Iacob.

2. 1. Ioann. 3.

&c.

H 5 it

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it but in defence of justice, and representinge Gods place.

M. But vvhy say you not desiringe, &c?

D. Because he that hateth his neyghboure, or desireth his harme, or for this doth flye his speech, or refuse to salute him, doth not keepe entirely this commaundement: and hate, and rancoure beinge the roote of murder, are therefore especially forbidden in this precepte.

The sixte
Cōmaundement.

Leuit. 20. Deu

ter. 22. 23. 25

Prov. 11. Ec-

cli. 41. Ps. 14.

Ezech. 18.

Mat. 5. Rom.

5. 1. Corint. 6.

Luc. 6. Ephes.

4. 5. Thessal. 4.

1. ad Tim. 3.

M. Touchinge the sixt cōmaundemēt there needeth heer no further declaration: but can you tell me any remedy against the sinnes therein and in the ninth also forbidden?

D. There are many: but the principall is to fly the occasion thereof, to be very circumspect in governinge all our senses vvell, especially the eyes; to eate and drinke vvith moderation; to fly euill

of Christian Religion. 64

euill conuerſation; not to reade diſhoneſt bookes, nether ſpeake nor heare any vvanton vvordes nor ſonges.

M. You haue anſvveared to the purpoſe, but novv tell me alſo how vvē muſt keepe the ſeuēth cōmaundement. The ſeuēth Cōmaundement.

D. If vvee nether take, nor damniſie, nor retaine vnjuſtly other mēſ godes againſt theyre vvilles, nor giuinge counſell, ayde, nor fauour to ſuch dealinge. Leuit. 19. Exo di. 20. &c.

M. And vvhat other ſinnes are reduced to this precepte, vvhiſh forbiddeth all ſtealth and rapine?

D. Firſt, all fraudes, vvhiſh are vſed in buyenge and ſellinge, and like bargaynes. Secondly, all vſurye, vvhiſh in truth is playne robbery. Thirdly the takinge of thoſe thinges vvhiſh other men haue loſt and keepinge them to him ſelfe, vvith

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without inquiringe for the true ovvner, fourthly, he vvvhich doth appropriate to him selfe thinges belonginge to the community and other the like, vvvhich are damageable to our neyghboure, as to spoyle his corne, or grasse or burninge his hovvse, or barne, killinge his catell, or the lyke: all vvvhich oblige to restitutiō, vvwith out vvvhich the sinne can not be forgiven.

M. And the desire to take avvay or steale an other mans goodes if he could, is it not a sinne against this commaundement.

D. It is a sinne in it selfe, but rather against the tenth commaundement vvvhich doth forbidde this desire.

The eyghte
Cōmaunde-
ment.

*Leuit. 16. Exo
di. 23. Deut.*

36. 19. 27. Pro

uerb. 12. 24.

Ephes. 4. Col.

loss. 3. Iacob. 4

1. Petri. 2. 1. A-

poc. 21. 22.

M. Novv tell me hovv the eyght precepte is to be kepte.

D. Not onely in auoydinge false vvvitnes, but murmuration allso, and not discoveringe other mēs faultes

faultes or finnes that be secret, although they be true, excepte it be vvith a good intention to vvhome it belongeth to remedy the same, by auoyding allso rash iudgemente, and all kinde of lyenge.

M. And doe you knowv to distinguishe those offences, vvwhich are committed against this commaundement?

D. Yea sir, for concerninge lyes there are three sortes: the first vvwhich is hurtefull, vvwhich is especially prohibited in this precepte, as vvhen a man in iudgement doth giue false evidence to the damage, or prejudice of his neyghboure. The seconde, vvwhich is called officious, as vvhen a man telleth a lye to deliuer his neyghbour or frende from some daunger. The thirde vvwhich is termed idle, vvwhich is neyther to helpe or hurte any other: But these
tyvo

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two kindes are not so greate sinnes as the first, yeat are they still at least veniall sinnes, for vve ought not to tell any lye for any good in the vvorld.

M. And hovv doe you distinguish the other sinnes vvhich are forbidden in this commaundement.

D. There are also three kindes of them, to the vvhich the rest are commonly reduced. The first is called contumelie or reproche: vvhich is an injurious vvorde spoken vvith intente to dishonoure our neyghboure, as to call him, asse, or foole, base companion, and the like, hovvbeit if they shoulde bee spoken in jest or to admonishe and correcte, as some tyme the father doth to his childe, or the maister to his scholler, vvithout meaninge to doe him injury, then is it no reproche

M.

reproche nor sinne, or at least but veniall. The seconde is detraction, or backebytinge, or flaunder, of the vvhich hath been spoken allreadie, The thirde is malediction or cursinge, vvhich vvhen it is done vvith hate and desire that it may take effecte, is a most greuous sinne, as on the other side, vvhen it is done onely of leuity, iest, or sodaine anger vvithout deliberation, it is lesse euill, but still a sinne, as ill beseeming the children of God by adoption, as all true Catholiques are, out of vvwhose mouth should neuer procede any thinge but blessinge, or vvordes of benediction.

M. And is he that breaketh this precepte, bounde to restitution?

D. Dou.

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D. Doubtles he is, for good name is much more precious then vvealth, or riches: vvhich ali mē know are to be straitvvayes restored if they be taken avvay vnjustely, but restitution of good name beinge more difficulte then the other, obligeth discrete persons to bevare the more of it.

The ninth
& tenth Cō
maundement.

Deuter. 5. Eccl.
cles. 18. 25.
Rom. 13. 1.
Thessalon. 4.
Iacob. 1.

M. To conclude then sith you have alreadie expounded the tenth, tell me hovv the ninth must be obserued.

D. Euen as the sixte, by procuringe as much as is possible, a pure hart and a cleane in Gods sight, vvho doth expecte the same at our handes.

M. I doe not doubt but you vnderstande that in this precepte as vvell the vvoman as the man is forbiddē this desire: but I vvould faine knowve of you vvwhether euery such desire in man or vvoman be a sinne although they

gyue

M.

gyue no consent therevnto?

D. Sir I haue been taught, that S. Gregorie putteth three degrees of euill or carnall desire; The first of suggestion or tentation, to the vvhich if a man presently resiste he sinneth not at all, but rather meriteth. The seconde of delight, vvherevnto though the sense incline, yeat the vvill and reason haue not consented, and this for the most parte is not vvithout some veniall offence. The third degree is, vvhen vnto suggestion and delectation our vvill and reason adde theyre consente in suche sorte, as a man remembring vvhat he doth vvillingly and vvittingly, doth not vvithstandinge abide, and goe forvvard in such desire, and cogitation; and this is a mortall sinne, vvhich is properly forbidden in this commaundement.

M. So as you see, in the ninth is forbidden

I

bidden

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bidden in *Vnlawfull desire*, all that is forbidden in the sixte, *By vnlawfull doinge*, but I woulde fayne see whether you fully vnderstande vvhhat is contained in these two preceptes.

- D.** There is principallie cōtained the prohibitiō of adulterie, vvhich is, vvhē a man doth sinne vvith an other mans vvife: and this I say, principallie; because the ten cōmaundementes beinge a law of justice, and adulterie a sinne against the same vertue, as by vvhi-
ch sinne honour is impayred, it commeth fitte, that after the prohibition of murder or manslaughter vvherby lyfe is deprived, shoulde be prohibited adulterie vvherby honour is stayned & lost: yea it is to be noted that by the same preceptes are allse prohibited secundarilie all other forres of carnall sinnes & offences, as for example, *Sacrilege*, vvhich is

*D. August. 9.
71. in Exod.*

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to sinne vvith any person that is religious or consecrated to God: *Inceste*, vvhich is to sinne vvith ani of ones ovvn Kindred: *Rapte*, vv-
hich is to sinne vvith a Virgē: *Fornication*, vvhich is to sinne vvith a single vvoman but allreadye corrupted, as a vvidovv, or common harlotte, and other sinnes more abhominable in this kinde, vvhich therfore oughte not to be named amongette Christians.

M. All this is true vvhich you haue sayde, yeat vvoulde I sayne see, vvwhether you knowv vvherin it is founded, that fornicatiō is a sinne, for it seemeth the partie so offendinge doth no bodye any ijurye or damage at all.

D. It is founded in all lavves of true & righte reason, the lavv of nature, the lavv of Moyse, & the lavv of grace. In the lavv of nature, for vve reade that the Patriarche Iudas vvoulde haue put Thamar his

Genes. 38.

I 2 daugh.

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Deuter. 23.

1. Corint. 6. 1.

Thess. Gal. 5.

Ephe. 5.

2. Corint. 6.

daughter in law to death because beinge a vvidow, she was foule de greate vvith shilde; so as eue then it appeareth, that by the instincte of nature men Knev that fornication was a sinne: afterwards in Moysees law in many places fornication is forbidden, and in the Epistles of Saint Paul many tymes we read, that fornicatoures shall not enter into the ioy of paradise. Neyther is it true that fornication doth not damage any bodye, for it doth damage the vvoman her selfe vvich therbye remayneth infamous; y^t hurteth the childe thereof borne, vvich becommeth illegitimate, it doth injurie to Christe, for wee beinge all his members, vvho so committeth fornication is cause that the members of Christe become members of an harlotte, and finallye it doth injurie to the holys
ghoaste

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ghoaste; because oure bodyes
beinge once temples of the ho- 1. Corint. 3.
lye ghoaste, vvho so doth defile
his bodie vvith sinne, doth defile
and profane the temple of the ho-
ly ghoaste. And therfore it is cer-
taine that not onely this foule
offence is by this precepte prohi-
bited, but all other actions of vn-
cleanesse & luste that tēde ther-
vnto, thoughe it bee but a vvan-
ton looke, if it be directed to
this vnlawful desire or vvorcke,
accordinge to that oure Sauio-
ure taughte in the ghospell, vvhe-
re in deed he expoundeth the for-
ce of these commaundementes,
that vvho hath seen a vvoman
vvith euill desire, hath in his har-
te committed adulterie or forni-
cation.

Matth. 5.

M. You have answered vvell: but
I vvoulde also aske of you,
vvhat you thinke of the tenth
commaundemente, and vvhy the

1 3 desire

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desire in theste is forbidden as
vwell as theste it selfe, as also
in the finnes of the fleshe a fo-
re sayde, yeat concerninge mur-
der, or manslaughter, vve see no
particulare precepte againste the
desire therof, is it because theste
is so greuous a sinne in Gods
sight?

- D. Sir it is certayne that through
this offence came the accursed
Iudas to fall into that horri-
ble treason againste his maister
oure B. Sanicoure, and euery
day vve see that those vvhich
are gyuen to stealinge goe all-
so further, and kill oftenty-
mes euen in the hye vway, vvi-
thoute any hate or rancoure at
all, but only to enioye a lytle
monye or substaunce, vvhich tho-
se poore passengers carye, and
God permitteth, that he, vvhich
robbeth others, lytle enioyeth
the same. & so vve see, that Iudas
came

came to hange him selfe ; and
theenes for the moſte parte co-
me to fall into the ſeuere hardes
of the juſtice : nowv the cauſe
vvhy God hath not ſo expreſſelie
prohibited manſlaughter vvhi-
ch is only committed by cogitatiō,
may bee for one of theſe tvvo
reaſons , eyther becauſe forbid-
dinge the vvorcke it ſelfe, it might
vvell be gathered that he alſo
forbadde the deſire : or be-
cauſe hauinge as it vvould ſhutte
the doore to euill deſires of in-
tereste and pleaſure (vvhi-
ch are the cauſe of theeuinge)
by puttinge the ſixte & ſeuenthe
commaundemente correſpondēt
to the ninth and tenth, it might
vvell ſeeme that he had ſhutte alſo
the doore to the deſire of mur-
der, or manſlaughter, becauſe for
the moſte parte theſe are neuer
deſired but for cōmoditie, or deli-
ghte, vvhi-
ghe, vvhi-
ch ſhould therof ſolovv

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M. I would knowe allso of you, if you can tell the reason vwhy God hauinge forbidden all vnlawfull desires, there are no humane lawues that forbidde them, but onlie the vworkes them selues, and the effectes of them.

D. The reason is manifeste, because men althoughe they be Emperoures, or Popes, doe not see mens hartes, and therefore can not iudge of theyre thoughtes, and desires, muche lesse punishe them, and consequently it were to no purpose to forbidde them: but God vvhich doth discern the harte and reines of men, cā punishe allso euill thoughtes, and desires, and therefore doth justely forbidde them.

M. Now then sith all these are contained in the tivo preceptes of louinge God & our neyghoure, tell me howv is the precepte of louinge God aboue all thingh
to

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to be vnder stood.

D. By louinge and esteeming God so much that neyther for goods, honoures, parentes, frendes, nor for ovne lyfe, nor any thinge else in the vvorlde, vve will forsake him nor leaue to doe his holy vvill.

M. And how shall vve helpe our selues to doe the vvill of God?

D. If euery morninge as soone as vve ryse, vve doe remember him and his benefittes tovvardes vs, giuinge him thanckes, and crauinge his fauour, and helpe, that vve doe not offend him that day, but may doe alvvayes his holy vvill and pleasure.

M. And at night before you goe to bedde, vvhat vvill be good to be done to the same purpose?

D. It vvill be good after thanckes giuen for his benefittes receaued of his mercye, to take accompte of your soule, touching all the

Examininge
of consci-
ce.

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thoughtes, vvordes, and deedes of that day, and secondelye to aske of him pardon for all that hath bene done amisse, vntill that present hovre: and thirdly make full purpose vvith his grace to amende our liues and sayenge some prayers to that purpose.

M. And as concerninge the loue of our neyghbour vvhat say you?

D. Sir it is sufficiently playne of it selfe, to doe as vve vvoulde be done vnto in all thinges, accordinge to the lawe of God and naturall reason.

M. You haue tould vvell how to examine a mans conscience, I pray you tell also vvherin meditation and mentall prayer doth principally consist, that vvee may exercise the same accordingly.

Meditation,
or mentall
prayer.

D. Sup.

- D. Supposinge recollection to be-
ginne vvithall, and some con-
ueniente subjecte or matter to
discourse vppon, it consisteth
especiall ye in these six actions
of the soule. The first, to kno-
ve the majestie of God and of
his mysteries. The 2. vvith de-
votion to adore the same ma-
jestie. The 3. to actuate his lo-
ue vvith all oure harte. The 4.
to thanke him for his benefit-
tes, &c. The 5. to offer oure
selues vvholye to him. The 6.
to aske graces and fa-
uours of
him.



An Instruction

Of the five Commandements of the Church.

The Preceptes of the Church.

Lac. 10. Mat.

18. Corc. Lug

dun. c. 3. Mar-

tiseon. 2. c. 1.

Triburense. c.

35. Agathe. c.

c. 21. 47. Au-

relan. 1. c. 28

Gangrense. c.

19. Mogunt.

5. c. 34. 35. La

teran. 56. In-

noc. 3. c. 221.

Trid. Sess. 14.

can. 8. Ignat.

Ep. ad Phila-

del. Tertull. 1.

2. ad uxorem.

CHAP. VII.

M. VVELL now since wee haue sayde the 10. Commandementes of our lorde, let vs here vvhich are the preceptes of our holy mother the Church.

D. They are principally five.

M. VVhich are they?

D. The first is to heare Masse on fundayes and holydayes.

The second to confesse once a yea-
re at least.

The thirde to communicate, at Ea-
ster or the Pasque.

The fourth, to fast vvhē holy Church commaundeth.

The

The first to pay tithes, and first fruytes, to the vvhich you may adde also the sixte, not to celebrate mariages prohibited by the kpequen vvhtdopr Church.

M. And how vnderstand you the first commaundement. The first Precepte.

D. That vve are bounde to heare a vvhole Masse, and that vvith attention euerie day vvich the Church commaundeth to be kepte holy, excepte for sicknes or some other just cause.

M. VVhy doe you say attention?

D. Because in tyme of Masse it is not lauvfull to talke or treat of any matter els, but attend to the vvordes and action of the prieste.

M. And haue you any prayer to say at the elevation?

D. Diuers sir: but I am vvonte to say this: we adore thee Lord **IESVS** Christ and gyue thee thanks

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thankes and prayse for vvith thy Crosse and passion thou hast redeemed the vvorlde, I beseech the lord to forgiue me my sinnes.

M. And vvhat prayer say you at the liftinge vp of the chalice.

D. I say thus: vve adore thee most pretious bloode of our Sauour Iesus Christ vvwhich vvvas shed for all man kinde vpon the tree of the Crosse.

M. And the second commaundemēt hovv do you vnderstand?

D. That euerie Christian as soone as he commeth to the vse of reason, is bound to confesse him selfe once a yeare in the lent at least, as it is the custome of the Church.

M. VVhy say you once a yeare at least?

D. Because at vvhat tyme a man is in daunger of death, or is to
and

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The Sacra
receave the blessed Sacrament, mēte of Cō-
and findeth him selfe vvith mor- fession.
tall sinne in his conscience, he is *Vid. Ioh. 20. 19*
bound allso to confesse by Gods *bid. Cyri. Cbr̃y*
commaundement; for as vve sin- *fo. Gre. 60. 26.*
ne often so vve should desire to *Mat. 18. Cyp.*
confesse often allso. *1. Ep. 1. Hilas*

M. And vvhat are the substantiall *ri. can. 16. in*
pointes of this holy Sacra- *Mat. Hieron.*
ment. *Ep. 2. ad He-*

D. Contrition, vvich is vvith the *lieds. Cbr̃ysof.*
harte, Confession vocall, vvhi- *l. 3. de sacerdo*
ch is vvith the mouth, and Satis- *tiō Aug. l. 20*
faction, vvich is vvith vvorkes *de ciuit. cap. 9*
of penaunce: vvich is to bee vn- *Ioh. 11. & ser.*
derstoode, that the penitent besit- *18. & 44. de*
des the true sorovv of his sin- *verbis domini*
nes committed, haue full pur- *Ambr. ad vir-*
pose neuer to offende againe, *gin. lapsam 20*
and so confessinge them vvith *lib. de penit.*
humility, and confusio, haue *Terzull. l. de*
the minde to accepte vvith a- *penti Hieron.*
good vvill that penaunce vvich *ad Demetria.*
shalbe enjoyned hī by his confes- *Chryso. ser. de*
sarius, and procure to fullfill the *pari. Cōc. Flo-*
same *ṽt. et Trid.*

An Instruction

For vocall

Cōfessiō.

Vide Clem. Ro

m. Ep. 1. Dion.

Arcopag. Ep.

8. Tertull. lib.

de penit. Cyp.

serm. de lapsis

& l. 1. Ep. 14

Basil. q. 229.

& 288. in reo

gulis breuibus

& Epist. 3. ad

Amphilochiū

Aug. hom. 41

49. 30. ex 50

& l. 2. de visis

14. infirmorū

e. 4. Leo Ep. 80

& 91. Iacob. 5

For Con-

tritiō. *Vide Psalm. 37. 50. 118. Isaie. 30. &c.*

For Satisfac- *Pf. 34. 50. & 68. Isai. 56. Hierem. 6. 22. E.*

tion see. *Zec. 12. Ioselis. 2. Mat. 11. 16. Luc. 9. 10. Rom.*

6. 1. Cor. 11. Ephes. 4. 2. ad Cor. 7. Colo. 3. 1. Paral. 21. 1. Reg.

11. Iona. 3. Mat. 24. Mar. 14. Luca. 7. 1. ad Cor. 9. Ter-

tullianus supra citatus.

same vvith all speede conueniēt,
consideringe the greate fauou-
re that God doth him to per-
don the æternall paines of hell,
and contente him selfe vvith a
temporall punishmente, muche
lesse then that vvhich his sinnes
deserued: vvhence follovv all
so these other fruytes of this Sa-
cramente; first, that our good
vvorkes done in Gods grace,
and aftervvardes lost by sin-
ne, are recouered againe, and
yealde vs the revuarde of them
as before: The second is that
vve are loosed from the bandes
of Excommunication if perhap-
pes vve had been subiecte vnto
it, being restored to the Com-
munion

munion of the prayers and Sacramentes of the holy Church, conuerſation vvith the faithfull, and Chritian buriall: of all vvich excommunicated perſons are deprived. Thirdly and laſtly, vvce are made capable of the treaſure of thoſe indulgences, & pardons, vvich vvith this condition the Popes holineſſe doeth often tymes graunte.

Excōmuni-
cation,

M. It is cunningly auſweared: but can you tell me how a man may make a good confeſſion.

D. By keepinge theſe three conditions: that it be humble, ſynce-
re, and entyre.

M. And vvhat call you humble.

D. VVhen he vvich confeſſeth his ſinnes, in his harte doeth acknow-
vvledge him ſelfe a grieuous ſin-
ner, and vnvvorthy to haue per-
don of his ſinnes accuſinge him
ſelfe vvith greate ſubjection,
reuerence, and feare, as he vvich

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talketh vvith God.

M. And how shall it be sincere and true?

D. By tellinge onely vvhat he him selfe hath committed, vvithout mentioninge any other, and that neyther more nor lesse then he hath done, vvithout excusings him selfe or accusinge other.

M. And how must it be entyre?

D. By declaringe all that he can remember, not concealinge any thing for shame, or other vvordly respecte, because it is an injury to the holy ghoast, and a sacriledge against this holy Sacrament, and the partie other wise doinge, keepeth the diuells counsayle and be commeth his secretarie.

M. How then may a man examine vvell his conscience, to be sure to confesse all as he ought to doe it?

D. By

D. By conferringe his conscience
vvith the 10. Commaundemētes
of God, and those of the Church,
and the mortall sinnes, and vvor-
kes of mercy, remembring the
place, and persons vvith vvhom
he hath conuersed, and the thin-
ges vvherein he hath been occu-
pied?

M. You haue sayde very vvell, and
remember that you doe so
your selfe, vvhen you goe to
onfession: but tell me if an he-
reticke should aske you, how
any man can forgyue sinnes
but God only, vvhat can you an-
svvere?

D. That of his ovvne authority it is
true, that God onely can for-
gyue sinnes, but by his commi-
ssion, any other his lawfull minis-
ter in Gods Church.

M. And cannot the priest, absolue
from sinnes vvithout confessiō?

D. No certainly.

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M. VVhy so.

D. Because he sitteth in confession, as Gods minister or magistrate in judgmente; and no judge can vvell gyue sentence vvithout hearinge the cause or euidence.

M. And muste a man gyue euidence against him selfe?

D. How els can he hope for forgiveness? sith no man knowveth the harte of man but him selfe and God almighty.

M. Did Christ ever gyue this authority to his Apotiles, and disciples, to forgyue the sinnes of others?

Matth. 18. **D.** Neuer did he say or doe any thinge more manifestly, or in more playne termes, as it is cleere in the Gospell; vvwhose sinnes you shall forgiue, or loose in earth, they are forgiven, or loosed in heauen, and vvwhose sinnes you shall retaine, or binde in earth,
they

they are retained or bounde in
heauen.

M. VVhy, can the priest allso retain
ne sinnes?

D. VVhat els doth he, vvhen he de-
nyeth absolution to such as are
impenitent, or disobedient vnto
him in confesion; especially vv-
hen they conceale any thinge
from him, vvwhich they ought to
discover, and vvill not.

M. Therein is reason; for in truth
hovv can a man haue his vvoun-
de, or sore cured if he refuse to
shew the same vnto the physi-
tion, or surgeon? but tell me
last of all, vvhat is satisfaction?

D. It is the doeing of penance for
the offence done against God,
on our selues, by prayer fasting,
almesdeedes, and the like good
vvorkes, and especially by res-
toringe other mens goods, or
good name, if vve haue taken
it from them, or done them any

K 3 injury

An Instruction

injury vvhat so euer.

M. So that it is not sufficient for a Catholique man to be sory for his sinnes in harte, and to confesse them in particular to the priest, but he muste also doe penance for them eyther in this vvorld or in purgatory.

D. Certainly so it is, excepte peradventure by vertue of holy graynes or medalles vvell applyed, the same be preuented, for the Popes indulgences, or pardons doe much mitigate our obligatiō in this behalfe.

The third & fourthe Precepte.

Gen. 2. 9 *Leu.*

ait. 10 *Nnm.*

6. Iudicū 13.

Mat. 3. Mar.

1. Luc. 1. Act.

15. Ecod. 24.

Deuterom. 9 3

Reg. 19 Clem.

Rom. Constituc.

M. God be thanked that he hath geuen so many comfortable and sweet remedies, against mans fraylty, sinnes, and misery: but proceed vnto the third precepte.

D. It is so playne it needeth no further declaration.

M. You say vvell, but howv vnderstand you the fourth of fasting.

tinge.

D. That every Christian after he commeth to the age of 21. yeares, is bound to fast the lent, and foure imber vveekes, and all the other vigiles, and fastes which the Church commaundeth.

*tution. Apostol. c. 16. 13. 19. 20. 21. 1g
nat. ep. ad Pbi
ladelphio. Hie
ron. ep. 54 ad
Marcellā. Ba
sil. bom. de je-*

M. VVhy? is it not enoughe to fast from sinne, but that a man must fast from fleshe, and vvhitemeate allso.

*junio Ambr.
Jer. 23. 25. 34
36 & 37. Au
gust. libr. 30.*

D. To fast from sinne vee are bound every day and hovre in the yeare, and the holy dayes most of all other, yea and all the dayes of our lyfe, by consequence: but that fast which is bodily and corporall, is to helpe this which is spirituall, as vve see it often in the Scripture commaunded, and therefore is limited to certayne tymes and seasons.

*contra Faustū
& contra A-
drianū. c. 14
Iaelis 2. Tobit.
12. 1. Reg. 14
Paralip. 20. 10
ne. 3. 4. Esdra
8. & Esther 9
Mat. 6. Mar.
1. Luc. 2. Act.
13. 1. Cor. 7. 2
Cor. 6. & c.*

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Epiphan. be. M. And vvhy the lent more then
refi 75. Amb. any other tyme of the yeare?

I. de Ieiunio et D. Because it is in imitation of our
Elia. Chrysoft. Sauour, and for a preparation
hom 1. & 2. in to the holy vveeke of his pas-
Genefer. 1. de sion, and the greate fealt of
Ieiunio. Theo his Resurrection, vvherein vve
more. Epitome ought vvith Christ to arise and
diuinorum de amend our liues hereafter.
cretorum.

The fift Pre *M.* Nowv say then, howv is the last
cepte. *D.* pre cepte to be vnderfloode

D. To gyue voto God for euery tē,
one (and not the vvorst) accor-
dinge to the custome of the Chur-
che, and country.

The Masse.

S. Cypr. lib. 2 M. Truely you haue ansvveared vv-
Ep. 3. Euseb. l. ry sufficiently; howvbeit by rea-
de demonstrat. son you say vve are bound (as it
Evang. c. 10. is true) to heare Masse on all ho-
Aug. contra ly dayes, I vvould gladly heare
Foult. l. 6. c. 5. vvwhether you vnderstand vvhat
Mart. a. is ep. the Masse is, and the ceremonies
ad Ba. Regal. thereto belonging.

Iustin martyr D. The Masse is the true sacrifice,
dialogo cōtra of the true bodie, and bloode
of

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of our Saviour Iesus Christ, offered vnto God for all men, inuifibly on the altare, but really and truely as it vvas by him selfe on the Crosse.

M. And is there in it both a Sacrament, and a sacrifice also?

D. Both fir. a Sacrament in that it gyueth grace to the vvorthy receauers thereof by vway of communion; a sacrifice in that it is offered by the priest vnto God on the altare, for him selfe, and the people, according to the Prophecie of Malachie, and Daniel, vvhich call it the cleane oblation and perpetuall sacrifice?

M. And vwhy did Christ appoint this sacrifice?

D. Because God vvas neuer serued vwithout sacrifice, since the beginninge of the worlde; and for that our Saviour ordained a better forme of religion then

Tryphon. Treus. l. 4. cap.

32. 33. 34.

Chrysof. in p.

95. Aug. l. 18

de ciuit. c. 35.

& l. 19. c. 23.

Hieronym. ad

Marcellinum

Euagr. tomas

Epiphan. heret

li. 55. Aug. l. 18

Pl. 33. & Ep.

23. ignat. ad

Smyrnen.

Vide Malach. b.

c. 1. Dan. 12.

Gen. 4. 8.

14 Exod. 12.

Num. 28.

& 29. Hippo

litus l. de cons

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euere had been, eyther vnder the
lawe of nature, or the lawe of Moy
ses, he appointed also and ga
ue vs the greatest sacrifice that
could be possible, vvhich vvas him
selfe in the Masse.

*summat. mñ.
di. Chrysosto.
hom. 47. opes
vis imperfecti M.
in Matt. Ire-
neus libr. 4.
cap. 32. Au-
gust. libr. 10.
de ciuita. cap.
21. & libr. de
cura pro mor
tuis agenda.
cap. 1. lib. 22.
de ciuita. cap.*

M. The Masse hath many partes in
it, tell me vvherein beginneth
the true bodie and bloode of
our Sauour to be present?
D. Straight vppon the vvordes of
consecration, vvhich is at the
elevation, at vvhat tyme it is
especially adored of all true
Christians.

M. And

*S. Gregor. libr. 4. Dialog. cap. 57. Beda libr. 4. historia
Anglicana cap. 21. Dionys. Areopag. de Ecclesiast.
Hierarchia cap. 3. & Epistola. 8. Sancti Iacobus, Basil.
Chrysostom. in liturgiis. Chrysostom. hom. 77. in locu
rem. & homili. 18. in Act. Apost. Cyprian. libr. 1. Epi
tol. 9. Epiphani. heresi. 75. D. Hieronym. 1. ad Ti
m. Clem. Rom. Epistol. 4. Ambros. in. Psalm. 38. &
1. officior. cap. 18. August. libr. 9. confess. cap. 11.
12. 13.*

M. And vvho vvvas the first that e-
uer sayde Masse in the vvorl-
de?

D. Our Sauour Iesus Christ in his *Vide Orig. ho*
last supper, at vvhat tyme he ma- *mil. 3. in vas*
de his Apostles priestes, gyuinge *riis Naz. co*
them powver, and authority to *rat.in. Gorgeo*
doe the like, and to make and *niā Chrysof.*
teache others that should suc- *hom. 24. in. 1.*
ceed them. *ad Cor. & ho*

M. Howv chaūceth it that this vvord
(Masse) is not founde in holy
Scripture? *mil. 61. ad po*

D. Because the names of things are
gyuen vppon sundry occasions,
and our fayth is not groun- *pulum Antio*
ded on vvordes, but in thin- *chen. Aug. in*
ges, and subitance, for in ly- *Ps. 98. Amb.*
ke manner neyther these vvor- *lib. 3. de Spiri*
des, Trinity, Incarnation, Con- *tu Sanct. cap.*
substantiall, and the lyke are *12.*
to be found in holy vvritte, yeat
Christians beiecue cōstantly the-
se mysteries.

M. You

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M. You ansvvere to the purpose but tell me may not those vvordes of our Saviour vvherevvith he did consecrate be vnderstood by a figure?

The reall
presence of
Christ in the
B Sacramēt

D. No sir, in no vvise at all, for being the most important mystery of all other vvhich ever he taught his Apostles, if he had spoken by a figure, he him selfe vvould haue expounded the same, as he did many others of lesse moment: besides that, the gospell maketh no mention of any such meaninge. Thirdly, the Euangelistes and Saint Paule, all in one manner rehearse the vvhole matter vvithout any mention of parable or figuratiue meaninge, vvhich in other occasions they doe very often as sayenge, *Quæ sunt per allegoriam dicta*, that is, vvhich are spoken by an allegorie or figure, &c. And lastly, all men in their last vvill & testamēt speake

Mat. 26. Ma

7. 14. Luc. 22.

1. Corint. 11.

Aug. Ep. 86.

Chrysost. hom.

17. Operis im

perfecti Thea

philos. & Be

da. in 24. Luc

Aug. lib. 3. de

ciuitate Dei.

1. 2. Tertull.

1. 2. ad vxor.

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as plaine as they can possiblye, *Cypr. serm. de*
 and you know vvell this vvas *de lapsis. Ori-*
 our Sauours last vwill and tes- *ge. hom. 13. in*
 tament vvhich he leste vnto the *Exod. Bass. ad*
 vworld, and to his spouse the *Cæsariū. Hie-*
 Church, the night before he de- *ron. in prolog.*
 parted this lyfe: neyther could *cōtra Iouin.*
 he, or Saint Paul speake any thin. *Euseb. l. 6. bis.*
 ge more plainly, neyther did euer *c. 36. Ambros.*
 any Doctōr, holy father, or inter- *in Satyr. Theo*
 preter of holy Scripture doubt *doret. in Theo*
 of this propre sēte of our Sa- *phili vita. 26*
 uours doctrine, excepte he vvere *Euagr. l. 4. c.*
 an heretike. For alibeit some one *35. Aug. bo.*
 father, or other hath sayd, that *26. ex quin-*
 vvhē our Sauour gaue his bo- *quingenta.*
 dye, he gaue allso a figure of the *Basil. ad Cæsa*
 same to his Apostles, yeat neuer *riū pat. Cyril.*
 any interpreted these vvordes *Alex. Ep. ad*
 in that manner, vvhich is that, *Calnici. Euseb*
 vve here especially speake of. *Emil. hom. 3.*
 Novv that the thinge it selte *de paschare*
 may be ministred and yeat a fi- *Cōc. Trid. sess*
 gure, it hath no contradiction: *13. can. 3. Con*
 as for example, if the Kinge of *statiē. Basiliē*
 Englan-

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Englande shoulde cause a comedie to be made of his receauinge to the crowne, and him selfe vould play the Kinges parte, it is manifest, that one and the selfe same person shoulde be both a figure, and the thing figured; the representer, and the thing represented; vvhich in this Sacramente is also manifeste, Christe his bodre (vvhich is reallye presente) representinge the same bodye that suffered for vs, and in the shape of bread, and vvine, signifieng the nourishmēte of our soules by his grace, to vvhich end this Sacramente is chiefly ordained.

The ceremonies of the Masse.

Vide loca infracitata.

*Diony. Eccles. Hierarch c. 3.
Iacob in liturgia Cle. Rom.
l. 8. Constit. No*

M. You haue sayde enoughe of this pointe of the reall presence, tell me novv the meaninge of the ceremonies vvhich are in the masse, and first, vwhy this Sacramente is ministred to the people vnder one kinde.

D. It

D. It is ministred vnto the people in such sorte, first, because Christ him selfe did some tymes so minister the same as in Emaus, as also the Apostles after him did, as it is to be seene act. 2. 20. 27. &c. Secondly, to auoyde many inconueniences and perills of sacrilege, vvhich by ministringe vnder both kindes often hapned. our Sauoure hauinge leste no precepte heerein, but onely to priestes, and benige certaine that vvhole Christ, is vnder eyther kinde in the Sacrament; & the masse although it be sayde in short space doth represent the most high and vvorthy matters that may be, even since Adam vnto the ende of the vvorld.

M. Tell me hovv and in vvhat manner and that vvith breuity.

D. In this matter for that the Church hath determined nothing, there be diuers opinions of Catholicke

Doctors,

*p. stolic. Cyr.
de cena dñi.
Aug. Ep. 57.
ad Dardan. et
ep. 59. ad Pau.
Bas. ad Amf.
Iacobin. c. 27. et
in liturgia. Cy
rill. Hierosol.
cateche. 5. Chry
sost. ho. 14. ad
Ephe ho. 5. ad
Colo. et ho. 36
in. 1. ad Cor.
ho de Adā et
Eua. ho. 24. in
Act. Apost. et
ho. 4. de dei na
tura & hom.
24 & 41. in. 1.
ad Cor. & ho.
51. ad populū
Antioch. et
ho 17. ad He-
bre. Casones
vetere. Durā.
in ration. &c.*

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Doctors, but the more common interpretation it this: first that the confession which the priest maketh before he goeth vp to the altare, as also the *Kyrie eleysions* do represent the vworld fallen by Adames sinne, and cryenge for mercy.

M. But then vwhat doth the *Gloria in excelsis*, Epistle, and Gospell signifie vvith the Creede?

D. The *Gloria* signifieth the nativity of Christ, for then vvas it first songen by the Angels: The Epistle doth represent the ould testament, vvhencc oftentimes it is allso taken, and particularly the comminge of Saint Iohn Baptist. The Gospell signifieth the comminge and preachinge of Christ: and because the Iewes alvvayes refused to beleue in him, the booke is caried to the other side of the altare to shew that the Church & Gospell vvas
transf.

translated to the gentiles vvhō
did beleue and receaue it, & be-
cause in the ende of the vvorlde,
the Iewes shall also be conuer-
ted, the booke is returned after
the communion to the first pla-
ce, and so the Creede doth shew
the fruyte that hath come of it, in
the vvhole vvorlde.

M. And vvhv dothe the priest make
a Crosse in the booke at the rea-
ding of the Gospell, and then
on his forehead, mouth, and
brest?

D. To shew that no Christian ou-
ght euer to be ashamed of Chri-
stes Crosse and religion, vvhich
he is bound to confesse vvith his
mouth, and neuer deny it, if
euer he should be put to it, and
last of all to beleue it inwardly
in his harte, and to lyue accor-
dingly, and therefore he doth also
so kisse the booke to shew du-
ty and loue to vvards it.

L. M. And

M. And vvhat doth the offerro-
ry signifie done in such silen-
ce?

D. The tyme that Christ after the
resurrectiō of Lazarus, hidde him
selfe from the Iewes, and offe-
red his future passion to his æter-
nall father,

M. Say on the rest allso, vvhy doth
he ioyne the vvater vvith vvine
in the offeringe?

D. To signifie that he ioyneth the
peoples prayers, vvith his ow-
ne in this sacrifice, and especial-
ly to represent the vvater vvich
came foorth of our Sauours si-
de, togeather vvith his most pre-
tious bloode: and for that it is
most probable that our Sauour
did so mixte the vvine, vvich he
did in his last supper consecra-
te.

M. Tell, vvhat signifieth the prefat-
ce and the rest.

D. That

- D. The preface doth signifie, and represent the entring of CHRIST into Hierusalem, vppon Palmesunday: The first memento, representeth vwhen he prayed in the garden: as the second doth his prayer on the Croisse, vvhich is signified in the altare: The eleuatiō signifieth his lifting vp vppon the Croisse, vwhen he vvas first nayled therevnto, the three tymes that the priest taketh the holy hoste in his handes, the three hōvvers vvhich our Sauiour hanged alyue on the Croisse: the breaking of the same, signifieth the sacred vvoundes, and greefes of his bitter passion, but chiefly the departure of his soule, and blood from his holy bodie, vvhich is broken into three partes, to signifie that the benefitte of his passion doth redounde vnto the Church militante, patient,

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and triumphant, and therefore the prieste saith also three tymes Agnus Dei.

M. VVhat call you the Church patient?

D. The soules that are in purgatory, and haue speciall comforte by this holy sacrifice, and therefore the thirde part of the holy hoste he letteth fall in to the chalice.

M. And vvhy doe the people in diuers countries rise after the communion and stand till the priest gyue his benediction?

D. To signifie the firme estate of Christes Church after his Resurrection vnto the ende of the vvorlde, vvhen our Sauour shall gyue the electe his blessinge, as he did in his Ascension to his Disciples that vv ere present; as the readinge of the Gospell in the ende doth also signifie the preachinge there of, by the Apostles, in
the

the vvhole vvorlde.

M. So you see howv the holy Masse, is a perfecte compendium or abbreviation of Christes lyfe, & passion, vvhereby you may learne, vvith vvhat deuotion, reuerence, and attention, you ought allvvayes to heare it, and how vvillingely you ought to repayre to it: But you haue forgotten to tell the meaninge of the priestes vestmētes, vvherein he goeth to the altare.

D. Sir; the Amis, doth signifie the cloath, vvhere vvith Christ vvas blinded vvholes the lewes did buffet him.

The albe, that garment vvich Herode put on him, vvhen he despised him, and sent him backe to Pilate: The girdle, that rope vvherevvith he vvas tyed to the piller, and vvhipped: The maniple, the haulter vvherevvith they tyed his blessed handes like

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a malefactor; and the stole likewise, the rope wherewith they tyed his necke, and ledde him from place, to place, in his passion: and last of all his vestment signifieth the purple robe which Pilate put vpon him, when he shewed him all disfigured to the lewes saiege, *Ecc Homo*: which all haue also morall meaninge of those vertues which priestes should haue in them, and haue correspondence, with those ornamentes and garments, which God in the olde testamente commaunded the highe priestle to vweare in tyme of sacrifice, which also had their mysteries, as diuers aunciente vvriters and the holye Scriptures them selues doe declare.

M. I see vvell that the Masse is a true and perfecte representation of Christes Passion; and the priest thus vested, of his person; and the

the altare, of the Crosse. But vvhat doe the chalice, patene, and corporalles meane?

- D. They properly represente the like, vvhich our Sauour vsed in his last supper; & moreouer, the chalice signifieth his sepulcher; the patene, the stone rouled to the doore of the same: the corporalles the fyndon, vvherein his blessed body, vvvas envvrapped by Ioseph of Arimathia, before it vvvas laid in the sepulcher; and all these thinges hauinge their particular signification togeather vvith the ceremonies of the holly Masse, doe sturre vp to deuotion and and pietie, as vvell the people presente as the priette him selfe, and keepeth him vvith attention to the mysteries vvhich he hath in hande: and no doubt vvvas one especiall reason vvhy God almighty in the oulde law, did prescribe the vse of so manie

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and so diuers ceremonies in those sacrifices vvhich vvere all but a figure and shadow of this.

M. Surely I cannot but vvonder to see the vvisedome, and sweetnes of holy Churches ceremonies, vvvhich are so decent, deuout, & significant, but vvhy are there candles of vvax on the altare, and lighted allvvayes at Masse, yea although the sunne doe shine on the altare?

D. In the beginninge they vvvere vsed of necessity, by reason of the persecution in the primitiue Church, because for the space of 300. yeares the most chapells, and oratories vvvhich Christians had, vvvere in darke places or vnder ground, for feare of Ieues, or heathens, &c. As the Emperours in Rome, till Sainte Helens tyme, and her sonne Cōstantine the Emperoure, as is yet to bee seene in Rome: vyherefore
the

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the Church retaineth her custome, vvhich hath allso other mysteries,

M. VVhat mysterie doe vvax candles signifie?

D. First they represent the last supper of our lord, vvhhen he saide the first Masse that euer vvas, by candle light. Secondly, for that the vvax signifieth his virginall flesh; the vveeke, his soule, and the flame, his diuinitie: Thirdly, they put vs in minde of the good vvorkes vvherevvith he taught vs to shine, and gyue light to the vvorlde.

M. You haue fully satisfied me, and frō hence foorth I hope you vvill learne to make lesse accompt of all, that those profane sectaries, doe barke against Catholike customes, and traditions, for I see vvell there is nothinge vvithout just cause permitted. But to conclude this vvhole matter tell

L 5 me

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me howv ought a man to heare Masse, and vvhat benefit he receiueth by the same.

- D.** Masse is to bee heard vvith attention, reuerence, and deuotiō, vppon both our knees, excepte at the Gospell, and as the custome is in some places to the middle of the Creede, vvhen the priest adoreth: and ioyning our prayers vvith the priest in euery action. The commodities or benefites vve reape by hearinge Masse, are thus. 1. increase of Gods grace. 2. in diminishinge the paines of purgatory. 3. facility in obtaining vvhat vve aske of God. 4. particulare helpe to auoyd sinne. 5. great succour from God to escape all daungers that day.



✠ Of the Seven Sacramentes. ✠

CHAP. VIII.

M. **F**OR as much as you haue made mention often tymes of the Sacramentes, and the grace vvhich they cause, tell vs howv many are there in the Catholike Church.

The Seven Sacramentes.

Vide Mat. 26

D. There be these seven. Baptisme, Confirmation, Euchariste, or Communion; Penance, Extreme vnction, Order, and Matrimonie.

28. Ioan. 20.

ad Ephes. 5. 12

cobi. 5. 1. ad

Tim. 4. Conc.

Florent. Con-

M. VVho ordained these Sacramentes, and vvhy?

stant. Colonie

se, Trident.

D. Christ our Sauour, that by them he might communicate his grace, and merites of his holy passion vnto vs.

M. Howv

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- M.** Howv are the Sacramentes to be receiued?
- D.** VVith true repentance of other sinnes, and confessinge them all: so if the party be in mortall sinne, howvbeit in baptisme because it is the gate or entrance to the rest, confession is not required.
- M.** Are all these Sacramentes to be receiued of euery Christian man of necessity?
- D.** No forsooth: for order and matrimonie, are both volūtary, but the rest cannot be omitted vvithout sinne, vvhen tyme requireth they should be taken.
- M.** And may these Sacramentes be receiued more then once.
- D.** Sir: Baptisme, and confirmation or bishoppinge, and order cannot but once onely; by reason of the Character vvhich these three doe imprinte in oure soules; the rest may, accordinge as
just

Iust cause shalbe offered, often
be receiued; especially confes-
sion and communion ought to
be much frequented for the grea-
te neede vve haue of them.

M. I vvoulde faine knowve of you
some reason of the number of
the Sacramentes, and vvhy they
are seven.

D. The reason vvhy they are seven,
is this: Because God in gyuinge
vs spirituall lyfe, vvoulde pro-
ceede as he is vvonte in gyuin-
ge lyfe corporall: in the vvch
vvee see that first it is necessa-
rie to be borne into this vvorld;
to the vvch aunsvveareth bap-
tisme. vvhereby vve are borne by
grace vnto God. The second ne-
cessary thinge for this our cor-
porall lyfe, is growth, or streng-
the, to the vvch aunsvveareth
confirmation; vvhereby, the gra-
ce vvee receiued in baptisme, is
increased and fortified. The

thirde

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thirde is, to be nourished, vvhich in spirite is done by the holy Sacramente of the altare . The fourth is, to bee cured , vvhhen a man is sicke, to the vvhich aunsvveareth penaunce, vvhetherby grace once losse is recovered. The fift, in the tyme of combate to be armed against the enemye: to the vvhich aunsvveareth extreme vocation in the hovre of death , vvhhat tyme our infernall enemye doth most assaulte vs . The sixt is, that there be some to rule, and gouerne men that are newborne, and increased, vvhich in spirituall lyfe is performed by hoie order , or priesthoode . The seuenthe , that there bee some vvhich attende to the multiplyenge of mankinde , vvhich in the Church also is necessary in respect of the faithfull , and is by the Sacramente of matrimony vvvith reuerence & decencie accomplished.

M. I

M. I woulde knowe also, of you
touchinge baptisme, vyhat is ne-
cessarie for the perfecte minis-
tringe thereof, and vvwhether any
but a priest may baptize?

D. It belongeth principally to the
priest, or to some other in holy
orders in the priestes absence:
but in daunger of deathe, it belo-
geth to any other mā, or vvomā,
& thei may fully discharge it, yea
no vvomā ought to doe it, if a mā
be presente. And for the perfecte
manner of baptisme, (vvhich is
good that all mē should knowe)
are required these three thinges:
first, that the person that doth ba-
ptize haue intentiō to gyue true-
ly this Sacramēte, as Christe hath
appointed it, and to vvante this
vvittingelic, vvhere a molte gree-
uous sinne. Secondly, is required
to vvashe or sprinckle the childe
vvith true, and naturall vvater.
Thirdly, at the selfe same tyme
vvhen

An Instruction

When the water is poyred on the childe baptized, to saye with all these wordes, I doe baptize thee in the name of the father & of the sonne and of the holy ghost.

M. And why are Godfathers and Godmothers vsed in this baptism?

D. To solemnize and assure the better this moste necessarie Sacramente, and to aunsvveare in the childes behalfe to those questions which the prieste doth aske him, wheruppon growv and followv these two obligations, the one that the Godfather and Godmother haue care to instructe their Godchilde in matters of faith, & good manners, when the parentes therein should fayle: The seconde is, that by vertue of this action the parentes of the child, the childe him selfe, and they, cōtracte a spirituall kinred,

in vvhich respecte growveth prohibition of mariage betvvixte the sayde persons though this spirituall impedimente bee not extended to so manie degrees, as betvvixte those that haue naturall kinred.

M. Then tell me the effectes of these Sacramentes in particulare, & vvhhat is first the effecte of baptism?

The Effectes of the Sacramentes.

D. It maketh a man become the child of God, and inheritioure of paradise, it cancelleth all sinnes, and filleth the soule vvith grace, and spirituall giftes.

M. VVhat is the effecte of confirmation, or bishoppinge?

D. It doth fortifie a man that he haue no feare to confesse the faith of Christ our lord, and so maketh vs become true souldiours of our Sauoure.

M. And vvhhat effecte doth the holy Euchariste vvorke?

M

D. It

An Instruction

D. It nourisheth charitie, vvhich is the lyfe of the soule, and doth encrease the same euerie day more, and more, and so gyueth strength againste veniall sinnes allso.

M. VVhat is then the effecte of penance?

D. It doth release the sinnes committed after baptisme, and doth make a man returne to the frendshippe of God; sinne hauinge made vs his enemies.

M. VVhat is the effecte of extreme unction?

D. It doth vviipe away the reliques of sinne, it fortieth the soule in that last combate vvith the deuill, and it helpeth to restore the bodily health, if it be profitable for the healthe of the soule.

M. And vvhat effecte hath the Sacramente of order?

D. In it is gyuen poyvre to consecrate

erate the B. Sacrament of *Eucharistia*, and to minister the other Sacramentes to the people, and vvith all it gyueth vertue, and grace to priestes, and others that haue taken orders to doe and execute vvell theyre office.

M. Laste of all vvhat is the effecte of matrimonie.

D. It gyueth vertue and grace to the vvhich lawfully are ioyned, to liue in mariage estate vvith peace, and cōcorde, and to breed, &c. bringe vp theyre children, in the feare of God, to the end they may haue comferte of the both in this vvorlde, and in the nexte.

M. You haue aunsweread verye suffi-
ciētelie touchinge these pointes:
but because oure aduersaries pi-
ke many quarrels at these Sa-
cramētes, vvhich in deed they de-
nie, I vvoulde be glad allso to hea-
re hovv you cā aunsvveare some

M 2 scv,

*Ephes. 5.
2. Cor. 7.*

An Instruction

few questions concerninge the same, and firste howv baptisme is ministred to children, and infantes, which knowv not vvhat they receaue, or take, vvhen they are Christened.

- D. Sir, the reason heerof is, the grea-
te necessitie vvich there is of
baptisme; because vvhofoever
dyeth vvithout it, or desire at
least of it, cannot enter into the
Kingedome of heauen: and be-
cause younge children are ten-
der and in daunger to die vvith
greate facilitie, beinge not of ca-
pacitie to desire baptisme, it
is necessarie to Christen them
vvith all speed possible: and all-
beit they knowv not vvhat they
take, the Church doth supplie
by theyre Godfathers, and God-
mothers vvhat in them vvanteth,
vvich is sufficiente; for as by
meanes of Adam vve fell into
sinne, and disgrace of God all
though

though vve then knew nothinge of it , so God is contented that by meanes of Christes Church, and baptisme vve should be deliuered from sinne, and returne into his grace albeitt vve know nothinge, nor thincke not of it.

M. And what mysterie is there in it, that in *Confirmation*, the forehead of the partie confirmed, is annointed.

D. Because as in baptisme by the vvater, and vvashinge is signified that the grace of God doth clese the soule from the spottes of all sinne ; so in confirmation, by annointinge is represented the effecte of Gods grace vvich doth, as it vv ere , annointe the soule to comforte, and strengthē the same, againste the Deuill. that therby he may vvith the more courage confesse the Catholique faith vvithout feare of any tor-

M 3 mentes,

An Instruction

mentes, or death it selfe, vvhhen it shoulde be offered : and therefore it oughte to be gyuen as soone as the childe is come to the vse of reason, because then he beginneth to professe the faith, and hath need to be confirmed, and established in it : albeit vvhhen this Sacramente for iuste causes cannot be administrated, as sometymes in greuous persecutions of the Church it happeneth, it is to be noted, that this Sacramente is not absolutelie necessarie to salvation.

M. And hath this Sacramente any other effect?

D. It hath; for it imprinteth in the soule of man a mercke vvhich the diuines call a *Character*, vvhich can neuer be extinguished, and is the cause vvhhy this Sacramente can neuer be but once receaued, as before hath been specified; that as by the
Chara-

M.

of Christian Religion. 24

Character of baptisme, a man is knowne to be a Christian, that is of CHRISTES familie, so by this he may be knowne to be one of CHRISTES scouldiours, which alwayes carry the colours or badge of their captayne; wherevpon it followeth that they which after they haue receaved this Sacramente, goe to hell, shall haue moste deepe confusion; for euery one shall see that they had made profession to be scouldiours of CHRISTE, and yet afterwardes rebelled so dishonourably againste him.

M. But tell me also touchinge the blessed Sacramente of the altare, how it commeth to passe that CHRISTE beinge reallye there, yet we seeme to see, smell, touche, and taste, the same bread or vine that be-

M 4 fore

An Instruction

Transubstā-
tiation.

Rom. 10.

fore, as farre as sence can lead vs.
D. You say vvell sence, for reason,
faith, and religion teach vs other
vvise: vvherfore allso this Sacra-
mente is called of some the Sacra-
mente of faith, aboue all other,
because no sence but that of
hearinge, by vvich faith is tau-
ghte vs, hath any true judge-
mente of this mysterie; no other
vvise then by the Scripture vve
knowv that Lots vvife vvas chaū-
ged in to a pillar of salte, and
yeat retained the shape of a
vvoman: and therfore as then in
that mutation, or conuersion
vvas chaunged the substance of
Lots vvife vvithin, yeat remay-
ned the figure vvithout; so in
this mysterie, the invvarde sub-
stance of bread or vvine is true-
ly chaunged, and transmuted in-
to the reall bodye, and bloud
of oure Sauoure, and yeat re-
mayne outvvardlie, the figures
and

and formes of bread, and vvine
as before ; vvhich alllthough it
seeme straunge , especiall ye in
that pointe , that so great a bo-
dye , or person , shoulde stande
vnder so small a forme, and ac-
cidente, as is that of the hoste
consecrated, yeat to Gods om-
nipotence nothinge is impossi-
ble, as him selfe sayde of a cam-
mell, that God could make to
passe throughe the eye of a nee-
dle, thoughe to men it seeme all-
together impossible: and if vve
reflecte vvith attention vppon
the naturall actions of mans bo-
bye, and soule, vve shall finde
manie, that vvill seeme no lesse
straunge then this, and manie ef-
fectes that be euidente though
vve cannot vvell comprehend
hovv they be doen, as for exam-
ple hovv so greate bodies as ci-
ties, seas, and mountaynes, and
the like, in their vvhole extēion

Matth. 19.

An Infruition

or greatnesse, are comprehended, and lodged in so little a compasse as a mans eye; yea which is more, in the verie pointe where the eye doth exercise his operation: and in a mans memorie, we finde sufficient roome, and capacitie for a whole worlde; whereat Sainte Austen himselfe did so wonder, admiring Gods worckes so incomprehensible vnto vs.

*D. Aug. libr.
10. conf.ß.*

M. And could you gyue some suche other similitude, vtherby it may be declared how the bodye of our Saviour may stande in so manye diuers places, as there are hostes in diuers altars?

D. Trulye sir in Gods worckes it is not necessarie to vnderstande them, but it is sufficiente to beleue them, for we are sure that God cannot deceyue

of Christian Religion. 96

vs : yea can I gyue an exam-
ple also of the same : for ou-
re soule , it is certayne that
it is but one alone in the
vvhole bodye , and all the
partes therof , vvhole , and all
in the head , and vvhole , and all
in the feet : yea vvhole , and all
in euerie toe , or finger , and anie
other the least parcell of oure
bodye , how then should it see-
me incredible that God should
be able to doe that vwith the bo-
dye of his sōne , vvhich vve see he
hath allreadie done vwith the sou-
le in oure bodyes , puttinge it in
so manye , so differente , and so di-
stante partes of the same : and
vve see in the same lookinge glasse ,
vvhetherin firste vve coulde see
but one vvhole face , after it is
broken into an hundred diuers
peeeces , it serueth (beinge the sa-
me glasse) to represente the sa-
me face , and that all at once ,
in

An Instruction

in an hundred differēte parcells, and places, and if you vwill haue an other example, no lesse familiare, then harde to be vnderstoode how it is doent; the same voyce of a man that speaketh, is hearde entyre, and vwhole, and receaued all at once, into the eares of an hūdred thousande persons, if so many be presente.

- M.** But I desire to knowe of you also whether vwhen Christe cometh into the hoste, he forsake his place in heauen to come to the altare, or remayne yeat in both places.
- D.** To this I aunsvveare, that he remayneth in both places, and neuer moueth from his place in heauen, no more then the soule of a childe vvhich is yeat but a foote longe, vwhen the same childe is become a man of fīue or sixe foote hie, doth remoue frō that

of Christian Religion. 27

that litle length it had before, but continueth in the place it first vvas, and yeat in growinge, of the bodye, occupieth those other foure or fise foote more of space, then the bodye had in his childehood, the soule remaininge vvithout growvth, or greatnes in it selfe, as it is manifested in all spirituall substance.

M. And vvhy is this so pretious, and admirable a Sacramente, Kepte allvvayes in the pix vppon the altare?

D. For the comforte of all true Christians, and more commoditie of the sicke, vvhen they shoulde receaue theyre, *Viaticum*, and especiallye to helpe oure deuotion, tovvardes his bitter passiõ, vvherof he vvilled vs to haue perpetuall memorie, vvchich by this meanes is mozte conuenientlie performed, his presence beinge

The B. Sacramente in the pix.

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beinge the moſte effectuall pledge of his loue towardeſ vs, both then, and euer, vvith vvvhich intention it is not onely ſo kepte in the pix, or ſanctuarie, but oftentimes alſo caried in proceſſion, to the ſingulare ioy, and comforte of all true Catholickes; no other vvife then in the oulde teſtamente vvvas the arcke of propitiation, as he did not onely gyue the people of Iſrael, *Manna*, to eate, as novv his hodye to communicate, but vvilled them alſo to keepe a veſſell full of the ſame, in remembraunce of all his benefittes towardeſ them, in theyre deliuerie from Aegypte.

Exod. 16.

M. But vvhat can you aunſweare to the aduerſarie vvvhich is vvonte ſo impudentlie to calumniate this pointe, as for example, if the B. Sacramente vvvhile it is in the pix, ſhoulde
be

be eaten vvith vvormes, or carried awaye vvith a mouse, or bitten of a dogge, and the like, is it not a greate absurditie, that he vvhich sitteth on the righte hand of his father, shoulde be buried in the bellye of a beaste, or kepte in a box, and the like indignities?

- D. Sir, this is but a litle mudde vvhich these base minded fishermen sturre, to entangle ig. *Steph Gardiner.* noraunte soules, and of forme is vvorthelie called the diuells sophistrie, for if vve doe reflecte, and remember vvhat **C H R I S T E** for oure sake suffered in his passion, and vppon the Crosse, beinge so vvhippte, and buffeted, bespetted, yea cruellye, and despightefully abused, as he vvvas, his moste precious bloude beinge in abundance povvred vppon the grounde, and trodden vnder the feet

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feet of those accursed Iewes,
and Gentiles, vvhich put him to
death, (and vvhich can say, but
this vvas vvorfe then if a dogge
shoulde haue come by chaunce,
and licked it?) Yea I putte the
case that some rauen or crow
had seased vppon him after his
soule vvas departed, or the li-
ke: if I say vve consider vvhath
he then suffered for vs, beinge
indeed passible, and subiecte to
the offence of his flesh, and bo-
dye, vve shall easilie see, that all
the indignities he can now suf-
fer, beinge immortall, and im-
passible, (as he hath been euer
since his resurrection) are no-
thinge indeed at all, but illu-
sions of heretiques, and enemies
of this B. Sacramente, to auer-
te the mindes of the simple, and
ignorante, from the belief, and
deuotion to it. I vvoulde fayne
know if there can be any vvorse
bellye,

bellye, breste, or mouthe the that
of Iudas Iscariote, or can there
be any creature more odious,
lothsome, and detestable then
the Deuill? and yea the Gospell
relleth vs, that to the one he ga-
ue him selfe in this Sacramente *Mat. 4. 2. 26.*
vvhē he knevv his trayterous in- *Mar. 1. 14*
tentions, yea aftervvardes admit *Luc. 4. 22.*
ted him to Kisse his venerable fa-
ce, and to the other he permit-
ted him selfe to be visiblye, and
corporallye caryed in his ouglye
pavves, from one place to a no-
ther, euen to the pinnacle of the
temple: and shall vve feare now
leaste his maiestye be impayred,
vvhē onely the accidentes of
the hoste be perished vnder vv-
hich he is impassiblye placed? it
is to cleere, that albeith a dogge
or mouse or anye other beaste,
may defile or abuse this garmen-
te, or canopie of his, vnder vvhi-
ch he inuisiblye sitteth, yea his
N person

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person, bodie, or bloude, cannot be annoyed by anye creature; & those that haue Christian affection, by these inconueniēces, which in this vale of miserie that molte adoreable Sacramente sustaineth, make an infallible argumente of Christes vnspeakeable loue towarde vs, that for our sakes vvoulde put him selfe into such contigence, & this in my conceyte may serue for this objection.

M. You haue reason: but tell me, seinge vve oughte so highelie to esteeme this Sacramēte, vvhat preparation may vve beste make to receaue it vvorthilie?

D. There are three things required: the firste, that a man goe to confession before, and procure to be in Gods grace, vvhen he goeth to cōmunicate: for one of the causes vvhy it is gyue in the forme of bread, is to signifie how
this

of Christian Religion. 106

this Sacramente is to be gyuē to the liuinge, not to the dead, to nourishe the grace of God, & to encrease it in vs. The seconde is, that vve come fasting to it alltogether, that is, not hauinge eatē any thinge at all, or droncken, at leaste frō midnichte before. The thirde is, that vve vnderstande vuell vwhat vve doe, and that vve come vvith deuotion to so great a mysterie, and therfore, this Sacramente is not gyuen to infantes, or fooles, or any person, that hath not the vse of reason: and alibeit the Churche commaunde, (as hath been *Cap. Omnis* spoken,) to receaue at leaste *vtriasq; de pa* once a yeare, in the Pasque *nit. & remisq;* or feaste of Easter, yeat is it *so.* holesome, and profitable, to doe it more often, accordinge as eache ones Confessarius shall direct him.

An Instruction

M VVe haue sayde enoughe of this Sacramente: and I vvoulde aske you another quæstiō aboute the Sacramente of penance, or confession, vvvhich hitherto you haue not aunsvveared; and firste, howv can it seem reasonable, that a prieste vvvhich him selfe liueth yll, and is vicious, (as some tymes they are) shoulde be able to gyue absolution from sinnes, vvvhich is a povvre so supreme, and celestially, and vvvhich the Angells them selues cannot doe.

D. This hath the same difficultie in the Sacramentes of oure aduersaries, vvho notvvithstandinge doubt not, but they haue theyre effecte, albeit they know vvell that the vvorste prieste of the papistes is ordinarilye, of better lyfe, then the beste protestaunte ministers: but howvsoeuer, in this vve need say no more then that vvvhich Saint Austen

aunf.

of Christian Religion. 101

ansvveared to the like objection, that is, that Christe albeit he knew the Pharisees to be hypocrites, yeat he vould not derogate from theyre povvre, and authoritie of Moyse chayne, vverin they sate, and did discharge, though with euill lyfe, that priestelie function.

*D. Aug. lib. 3.
contra litt. Pe
tiliam.*

M. And doth it not seeme vnto you a melancholicke matter, to haue suche sollicitude, and liue with suche continuall care of a mans soule, and after all to putte him selfe at the feete of a sinfull mā, as vvell as him selfe, and there to throw his ovyen honoure in the duste, and as it vvere to soude againste him selfe a trumpe of infamie?

It there vvere anye other boord or table to saue oure selues vpon, after the miserable shipwracke of oure soules, or if it vvere possible to gayne heauē with

N 3 onlye

An Instruction

1. Petr. 1. 6.

Proverb. 28.
vers. 14.

Ecclesiastis. 6.
7. vers. 3.

Ibid. c. 2. 6.
ver. 2.

onlye beleeuinge, and liue as vve
liste, or if true vertue, and va-
lure coulde be gained vvith loy-
tering, it mighte vvell seem (as
you say) a melancholike lyfe, to
stande in suche a vve of Gods
displeasure, and to vvorcke ou-
re saluation in feare, and treme-
blinge as the Apostle Sainte Pe-
ter doth counsayle vs: but the
case so standinge, as in deed it
doeth, and that this lyfe is a mo-
mente vvheron dependeth eter-
nitie, I assure my selfe it is mo-
ste true vvwhich the Scripture
affirmeth, *Beatus vir qui semper
est pauidus*, Blessed is the man
that is allvvayes in feare, and
agayne, *Melius est ire ad domum
Luctus, quam ad domum conuiuij*.
It is beter to be in a hovvse of
mourninge, then a hovvse of
banquettes, and Salomon after
the tryall of all pleasures, con-
fessed that, *Risum reputavi erro-
rem,*

of Christian Religion. 102

rem, & gaudio dixi, quid frustra deciperis, I accompted laughter as an erreure, and to gladnesse I sayde, vwhy arte thou in vayne deceiued. And consequentelye it muste needes be madnes for auoydinge a litle humiliation of oure selues in this vvorlde, and that by Christe commaunded, to endaunger the exaltation of oure soule to future, and æternall honour. But to speake more to the purpose, I deny that in oure religion this follovveth, but rather the contrarie, as by experience vve see it daylie verified, that none lyue more merie, and at hartes ease, then those that moste often goe to confession, and make moste diligente examine of theyre conscience; because a good conscience is in truth a daylie banquete, the Scripture also teaching vs, that the iusto

An Instruction

Prov. cap. 18.
verſe. 17.

man doth allvvayes beginne
vvith his ovvne accusations, *lufus prior eſt accuſator ſui*. And
the frivolous feare of infamie by
confessions, moleſteth no vvile
or discrete perſon, conſiderin-
ge the dreadfull obligation prie-
ſtes haue of ſilence in this behal-
fe; vvhich is ſo greate, as none
greater in the vvhole lavv of na-
ture, God, and his Church; yea
ſo ſtrayte, that al!though he
ſhould ſuffer all tormentes, and
tyrannies poſſible, he is bounde
netvvithſtandinge, to keepe it
vvith ſuche rigoure, as neyther
by his lookes, geſture, vvordes,
nor anye other action, or ſigne,
may be gathered, or ſuſpected
anye thinge vvhich vvvas diſclo-
ſed to him in confeſſion: and
this is ſo exactly obſerved, and
ſo knowvne to all Catholickes, as
of all other thinges this leaſte
troubleth thē, God ſo ſweetlye
proui-

providinge that neuer anye inconuenience hath ensued of this confidence in confession, and a thousande commodities both spirituall, and temporall, euerye day seen, and experienced in this kinde, no frendshippe, or fidelitie in the Christian worlde, beinge comparable to that, vvhich is euerye vvhether founde betwixte the penitente, and the ghoslye father. And the lacke heerof, euen in some countries infected vvith Luthers hærese, hath ben discouered to bee of so greate consequence for the common vvealthe, that they vveare not ashamed to aske agayne of the Emperoure Charles the fift, the vse of this Sacramente, as besides others the learned Sotus then the Emperours confessor doth testifie. vvhetherfore happie be that infamie, or disgrace, vvhich doth putte vs in credite, and

Northmberga.

Sot. in. 4 sent. d. 18. q. 1 ar. 1 Sur. in. hylor.

N 6 grace

An Instruction

grace vvith God , and blessed
that trumpe vvhich doth con-
founde vs in this vvorlde , that
vve may eschevv the dread-
full terror of that other trom-
pette , vvhich in the voyce of
an Archaungell, muste call vs to
accompte in the later day , at
Gods Tribunall , vvhere they
that novv be ashamed to con-
fesse theyre sinnes in the eare of
CHRISTES minister, muste
haue patience (and vvithout
remedie) to haue all theyre of-
fences published in the eares,
and eyes of all the vvorlde: all-
beit euen in this lyfe vve see
euerye day , that nothinge is
more ordinarie in oure vnfor-
tunate countrie , then to see
the beste protestauntes dye in
despayre , and lyue vvith a con-
tinuall hell of theyre conscien-
ce , theyre Religion teachinge
them to know, and giuinge them
libertie

libertie to committe sinne, but not affordinge any remedies to be ridde of it, nor meanes to disburden theyre conscience therof, onely the vayne imagination of a liuelie faith excepted, vvhich in deed is to ridiculous a refuge, for so greivous a tormente as mortall sinne bringeth to a Christian conscience. VVheras on the other side the Catholique saythe, as it teaceth to fly, and feare sinne, as the face of a serpente, so after yt is committed, hath manye helpes to overcome it, and especiall ye this moſte comfortable Sacramente of confession, as they best knowe, that are moſte acquainted vvith it.

M. I like youre discourse, and I coulde for a need recoun-
te you some notable examples
in

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in confirmation of this veritie,
but vve haue been to longe all-
readye in this pointe; lette vs co-
me to the nexte: vvhy call you
the Sacramente of the sicke, ex-
treame vnction?

- D. Because it is the laste of all Sa-
cramentall Vnctions, for the fir-
ste is gyuen in baptisme; the se-
conde in Confirmation; the thir-
de in priesthood; and this the
laste in oure infirmitie, vvhich
also ordinarily is gyuen in the
ende of oure lyues, at vvhat ty-
me it is vvonte to be taken, all-
thoughe some be therin to ne-
gigente, and differre it longer
then is conueniente, for this Sa-
cramente in deed is not to be
required before there is daunger
of death, nor to be differred till
the sicknesse be grovven so grea-
te that there is no more hope of
lyfe, to thende it may be more
effectuall to him that takes it
fo

so as the true tyme to take this Sacramente is, vvhen as physicians judge that the sicknesse is perilous, and that humayne remedies as it may seeme are not sufficiente: vvhich is the cause vvhy this holy oyle, is not gyuen to thē, vvhich are putte to death by justice, because they neyther are sicke, nor haue hope to lyue, as is manifeste.

M. Your aunsvveare contentes me, and for as muche as of holye order, I need not heere enquire any further, consideringe that this Sacramente belongeth onely to mature, and learned persons, and such as haue no need of oure instruction, I vvill onely aske you a vvorde or two, concerninge the Sacramēte of *Matrimonie*, and so conclude all this matter: I pray you vvhat is necessarie to make true *matrimonie*?

D. Three

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D. Three things: firste, that the persons be able to haue copulation, that is, haue sufficient age, be not kinne within the fourth degree, haue no solemne vow of chastitie, & the like. Secondelie, vvhether the Councell of Trente is receaved, that there be vvitness of the contracte, and in particulare, the Curate, or Parish prieste be presente: Thirdelie, that the consente of both parties be free, voluntarie, and vvithout force, or feare of importaunce, and that it be expressed vvith vvordes, or signes therto æquivalente; so that vvichsoeuer of these three fayle, the mariage, or matrimony vvere not validous, or effectuell.

1. Corintb. 7. M. And vvich is better to marye, or to be a Virgen?

D. Sainte Paule hath alreadye resolved this quæstion, sayonge
that

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that he vvhich ioyneth him selfe in mariage, doth vvell, but he vvhich doth not, vvith intentione to keepe his virginitye, doth better: and the reason is, because, allthoughe matrimonie be a Sacramente, and represente the inseparable vnion of CHRISTE, and his Church, (vvhich is the cause that there is no povvre vppon earthe to dispense, or gyue leaue for those that are once lawfully vnited to chaunge for an other, be it man, be it vvoman) yeat in effecte matrimonye is but a humayne thinge, but virginitye is a thinge Angelicall: Matrimonie is accordinge to nature, but virginitye is aboue nature: and not only virginitye, but vvidowhood it selfe, is better then matrimonye, as diuers of the holye fathers affirme, expoundinge
that

*Matth. 13.
Ambros. lib. 1.
de virg.*

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Cypr. de habitu virg. Hieron. lib. 1. cōt. Iouiniā Augu. de seruād. virg. c. 44.

that parable of oure Sauour^e of the good seed, vvhich fructified some thirtie, vvhich they applye to mariage; some threescore, vvhich they referre to vvido^e vves; and some a hundreth vvhich they accommodate to virginie.

M. And vvhich of these Sacramentes is the principall?

The Reall presence.

Vide Ignat. ad Smyrnens Theodor. Dialogo. 3. Arcopag. lib. de Eccles. Hierarch. c. de Euch. Iustin. Apolog. 2. Irenæ. lib. 4 c. 32. Origen. hom. 9. in Leuit. Athanas. rat. de fide ex

D. Sir the blessed Sacrament of Euchariste, or Communion, because in it vve do not onely receaue the grace of God (as in other Sacramentes) but also the true body of Christe him selfe, beinge really present, true God, and mā, vnder the visibler forme of bread, transubstantiated into his body, vvhich is the fountayne of all grace, and goodnes.

M. VVhat ought a Catholique man to doe to be deuoute vnto this blessed Sacrament.

D. Three things: first, to visite the same

same every day once in the morninge, and once at night before he goe to bed: secondly, to receaue it often vvith reuerence, beinge first confessed, and cominge fastinge vnto it. Thirdly, to accompanye it allvvayes vvhen it goeth abroad.

Theodor. Dialogo. 2. Euseb. Emyss. hom. de corpore. D. Basil. in regulis breu. 171. Epiph. in Ancholy. rat. Theophil. Alex. l. 2. de

M. VVhat difference is there betwene our communion, and that of the heretikes?

pasch. Ambr. l. 4. de sacram. c. 5. Hieron. q.

D. Very great as can be: for ours beinge a Sacramente, theyres is none at all, nor gyueth any grace, nor hath any goodnes in it, beinge a naked elemente of this vvorld, and nothings but bread, and vvine onely, and vvho soeuer honoureth the same, comitteth ydolatry, and sinneth deadly to receaue it.

2. ad Hediñ Aug. in ps. 33 & 98. Bern. serm. de Cena D. Chrysost. ho. 83. in Mat. Hilari. l. 8. de Trini. Tertul. l. 4. cōtr. Marcion Damas. l.

M. God forbid then, that any Catholique should communicate vvith them in any such a false, and fayned Sacramente: and do you

4. de fide Orthodoxa c. 14 Conc. Nicen. Ephesinū Tri dent. cit.

O

thinke

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Goinge to
Hereticall
Churches.

thinke it is lawfull to goe to the
re Churches vvith them.

D. In no case , for Sainte Paule teacheth vs that there is no communication of light, and darknes, of the table of God, and the table of the diuell, nor of Christ, and Belial : For vvhat els are theyre Sacramentes but the calues of Samaria , and theyre Churches , but the altares of diuision , and theyre ministers but the priestes of Hieroboam, meere lay ; and seculare persons , and by seculare powre erected againste the vnion, trueth, and honour of true Solomons temple, CHRISTES Catholique Church, and doctrine ; and I pray you vvhat proportion , or comparison is there betvvixte the dignitie of the honourable order , and vntion of Melchisedech , and
the

M.

D.

M.

D.

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the letters patentes of Queen Elizabeth to make a Bishoppe?

M. VVhy, doe you make them to deny Christ allso?

*Hæretiques,
Christes enemies.*

D. In vvordes they confesse him, but in effect they vtterly deny him, and his kingdome.

M. How so?

D. Because his kingdome is the Church, partly in heauen, triumphante, partly in earth militante, partly vnder the earth patiente, from whence they take avvay Limbus Patrum, Limbus Puerorum, and Purgatory, and so leaue him nothings but hell: vppon earth they corrupte, and dismember his holy Scripture, they pull downe his Ymages, Altares, and Churches, they abhorre, and abolish the signe of the Crosse, like as diuells doe, they deny his spouse

O 2 the

An Instruction

the Church, and mother of truth, they take away her Sacramentes, they hate Goddes chiefe Vicare, and lieutenaunt generall vppon earth, and call him Antichrist: they despise all her Doctoures, and auncient fathers: they bannish all good vvorkes, of penance, and perfection; all orders of Religion; and Christes holy bodie, and bloode in the holy sacrifice of the Masse, they blaspheme, and throw out of theyre Churches. In heaven they blaspheme his saintes, and refuse to praye vnto them, or to his blessed mother: they rejecte the helpe of his Aungels, and as much as in them lyeth, they take away all reliques, and venerable memories, of his honourable seruantes: I pray you vvhat haue they lefte him, or vvhat remaynes next, but to deny him, or his father, as many
of

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of them doe daylye, more, and more degeneratinge into atheisme, the more is the pitie.

M. Truly so it is : and you haue reason therfore to auoyde all communication vvith them in thinges belonginge to Gods seruice, euen as for bodylic health you vvoulde fly the plague; for there is the chayre of spirituall pestilence : But tell me vvhat els remayneth to be sayde of the Christian doctrine.

D. There remayne to rehearse the vvorkes of mercy corporall, and spirituall. VVorkes of Mercy.

M. VVhich be they?

D. The vvorkes of mercy corporall *Mat. 25. Tob* are seuen. First, to feed the hungry. 2. To gyue drinke to the thirsty. 3. To cloath the naked. 4. To visite the sicke, and imprisoned. 5. To lodge pilgrimes. 6. To redeeme captiues. 7. To burie the dead.

O ; M. And

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M. And vvhhat are the spirituall?

D. First, To geue good counsell in doubtfull cases. 2. To teach the ignorant. 3. To comfort the sorrowfull. 4. To correct or directe those that erre. 5. To pardon injuries. 6. To haue patience vvith our neyghbours fraylty, or imperfections. 7. To pray for the liuinge, and dead.

M. Haue you learned any cause, vvvhich may excuse a man from obligation of these vvorckes of mercye?

D. Three causes I haue hearde doe excuse, the first, for vvante of abilitie, as he vvvhich lacketh knowvledge, can not gyue counsell, and Lazarus coulde not gyue almes, but take them onesy, God so disposinge that the riche procure to saue theyre soules by the vvay of mercye, and the poore by the vvay of pa-

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patience ; the second is , vvhhen there is no importante , or notable necessitye , for vvee are not bound absolutely to succoure , but those , that haue no meanes to helpe them selues , nor other that vwill doe yt for them , allbeit the trueth is , that the true mercyfull minde , neuer expecteth such vrgente necessitye , but is readye to helpe all , and at all tymes. The thirde is , vvhhen a person is in a state of higher perfection , then that he is bounde to attende to these obligations of active lyfe , as are Heremites , or Anchorettes , and contemplatiue persons , vvhich notwithstanding vwith theyre prayers , may supplye theyre temporall vvan- te , or inability , for this is all to one , and not of the least of the spirituall vvorckes of mercye.

An Instruction

- Theologi-
call Vertues,**
- M.** Rehearse also the vertues, giftes, and beatitudes.
- D.** There are three Theologicall Vertues, faith, hope, and charitye.
- M.** I pray you tell me, seinge you are come so farre, if you remember the particulars of these Theologicall Vertues, and vvhy they are so called.
- D.** They are called Theologicall, (vvhich as I have been taught is a greeke vvord) because they especially depende of God, and haue him for theyre particular objecte. And the first, vvhich is Faith, hath this proprietye, and office, to illuminate the vnderstandinge, and eleuate the same to beleeuie firmelie, all that vvhich God by the meanes of his Church Catholique doth reueale vnto vs, albeit the thinge it selfe be othervvise harde, and aboue nature, or naturall reason
- Faith,**

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reason, as for example, that a Virgen shoulde beare a childe vvithout detrimente of her virginitye., and the cause heereof, or rather the grounde is, because faith is founded in the infalible trueth of God, vvwhich is impossible to be false.

M. And vvhat thinges must vve necessarily beleecue vvith this verue?

D. Principally, and distinctely the Articles of the Creede; or at leaste those, vvwhich the Church doth solemnize throughe the yeare, as CHRISTES Incarnation, Natiuitye, Passion, Resurrection, Ascension, the comminge of the holy ghoaste, and the B. Trinitye. Secondly, all that euer shalbe declared vnto vs, as true, by holy Church, and thirdly, in vvorcke to shew vve are Christians, vvhen vve are bounde therevnto: as for exāple

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without necessitie, only for the Churches precepte to abstayne from fleshe on fastinge dayes, & the like vvinich hæretiques vwill not.

Hope. M. And vvhath is hope, or vvhath is the office thereof?

D. It is a supernaturall vertue, vvhich we hope in God, and the proppre office therof is to liſte vppre our vwill to the hope of æternall felicitie, to the vvhich we can not aspire by humayne forces, and it is founded in the infinite goodnes or bountie of God, vvhich he hath manifested vnto vs, in his sonne I E S V S our Sauour, by vvhom he hath adopted vs, as his coheyres to the kingdome of heauen, if we (beinge holpen vwith his grace) doe worcke accordingelie.

Charitie. M. And vvhath is Charitie?

D. It is a supernaturall vertue, vvhich exalteth

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exalteth oure soules to the true loue of God aboue all thinges, not only as he is author of nature, but also as giuer of grace, and glorie, vvhich are both supernaturall: and vvithall it extendeth it selfe, to loue all other creatures, vvhich ought to be loued for Gods sake, as especially our neyghboure, vvhich is created (as our selfe is) to Gods ymage, vvhich vertue is therefore of Saint Paule called the greatest of these three, because vvho- soeuer hath it cannot be dāned, excepte he firste loose his charitie, and vvho hath it not can no vvay be saued albeit he hath faith, and all other giftes, and vertues.

M. I am glad to heare you speake so-like a Deuine: lette vs see if you be as cunninge in the Cardinall Vertues, and first vvhat, & how many be they?

D. They

1. *Corint.* 13.

D. Tbom. 22.

q. 25. ar. 3.

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**Cardinall
Vertues.**

D. They are foure, and are so called, because they are the chief of all morall, and humayne vertues; prudence, vvhich governeth the vnderstandinge; justice, vvhich ruleth the vwill; temperance, vvhich guydeth the sensuall, or concupiscible portion; fortitude, or provvessie, vvhich moderateth the irascible parte of the soule.

Prudence. M. You have spoken like a cunningge Philosopher, tell me then vvhath is the propre office of Prudence?

D. To shew in euerie action, or designement of ours, the due ende, and purporte, vvhith the meanes conuenient to obtayne the same, vvhith conuenient circumstances thereto belonging, and therefore is vvorthilie called the queene, and maistresse of the other vertues, like vnto the eye in mans bodye, or salte

to

to oure meate, or the sunne in this vvorlde. The contraries of this vertue are imprudence, vvch others call temeritie, rashnes, or inconsideration, and crafte, or suttletie, vvwhose qualitie is to seeke out the ende, and means therunto, but referreth all to his ovvne priuate commoditie, and interest, vvch in truth is the greatest follye of all, because it leeseeth the chiefest good of all, vvch is God, to gayne a little vvorldelye cōtentment.

M. Then vvhat is justice, and her propre office?

Iustice.

D. Iustice is a vertue vvch gyueth vnto euerie one his ovvne, and so her duetye is to make æqualitie in all humaine affayres, and contractes, vvch is the foundation of peace, and concord: for if euerie man vvould be contented vvith his ovvne good, there

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there vould be no vvarre , nor discorde , and this vertue hath also two contraries , injustice vvhich taketh more then is due, and inuadeth other mens goods, and rigoure or excesse of justice, vvhich is vvhē a man seeketh for the extremitie in all thinges.

Fortitude. M. VVhat is Fortitude, or valiaūce, and her duetie?

D. It is a vertue , vvhēby vve are made prompt , and readie to ouercome all difficulties , in a good, and iuste cause, even death it selfe, vvhē it is for Gods glorie, and to performe our dueties, as appeareth in valiaunte soule dioures , & Catholique martyrs: the vices opposit heerevnto are tymorousnes or feare, and audaciousnes , or foolhardinesse.

Temperaun M. To conclude then, tell me vvhāt is temperance , and vvhāt is her especiall office, and duetic.

cc.

D. It

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D. It is a vertue, vvhich bridleth all sensuall delightes, and maketh that a man doe vse them vwith such measure, and moderation, as reason cōmaundeth. The cōtrarie vices are intemperance, and insensibilitie or sencelesnes, vvhich is, the first: vvhē excessie is committed in eatinge, or drinke, the seconde, vvhē a man refuseth that necessarie, and a-lovvable pleasure vvhich naturally is founde in eatinge, yea sevv in this later offende, such is our frayltie.

M. And the gyftes of the holie ghoast, vvhich are they?

D. The gyftes of the holie ghoaste are seauen: sapience, or vvisedome, vnderstandinge, counsell, fortitude, knowvledge, pietie, and feare of God.

M. To vvhat effecte are these gyftes, or vvherein doe they helpe vs?

D. They

Gyftes of
the holie
Ghoa-
ste.

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Effectes of D.
these gif-
tes.

They helpe vs to attayne the per-
fection of Christian lyfe , and
make as it vvere a ladder to hea-
uen , beginninge from the laste,
vvhich is allso the lowvest, to vvit,
the feare of God, & may serue for
the firste steppe : the seconde is
pietie , or godlines , because of
Gods feare it folovveth, that vve
desire to fulfill his holy vvill, and
pleasure : the thirde is knowvled-
ge , because he vvvhich is desi-
rous to doe Gods vvill, craueth
at Gods handes the knowvled-
ge of his commaundementes, &
God by diuers meanes , as good
bookes, and preachers, and holy
inspirations , doth teache him
vvhat is necessarie. The fourth,
is fortitude, because he that desi-
reth, and knowveth how to doe
Gods vvill , and serue him , fin-
deth allso manye difficulties, and
tentations of the fleshe, the vvorld
de, and the diuell, and so by this
gifte

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giste is strengthened against them, and ouercometh.

The fith is Counsell, vvherrvith the enemies crafte is encountered, and vanquished, because he vseth vviles vvhen forces fayle him.

The sixth is Vnderstandinge, because a man beinge vvell practized in action, God dravveth him forvvarde to contemplation, and teacheth him to vnderstande, and penetrate the diuine Mysteries.

The seuenth is Sapience, or vvisedome, vvwhich is the topppe of perfection, because he is truelye vvise, vvwhich after he cometh by contemplatiō to knowve the prime cause of all thinges, vvwhich is God, addeth therevnto charitie, vvwherrvith he ordaineth all his actions, and directeth them, vnto God as the finall ende, and complement of all thinges.

P M. VVhat

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M. VVhat, and how manye are the beatitudes, or blessings vv. hich **CHRISTE** hath taughte vs?

Beatitudes. D. The beatitudes are eyght.

1. Blessed are the poore in spirite, for theirs is the kingdome of heauen.

2. Blessed are the meeke, for they shall possesse the earth.

3. Blessed are they vv. hich mourne, for they shall be comforted.

4. Blessed are they vv. hich hunger, and thirst after justice, for they shall be satisfied.

5. Blessed are the mercifull, for they shall finde mercye.

6. Blessed are the cleane of heart, for they shall see God.

7. Blessed are the peaceable, for they shall be called the children of God.

8. Blessed are they vv. hich suffer

fer persecution for justice sake,
for theyres is the kingdome of
heauen.

M. This seemeth such an other lad-
der of lyfe, as vvas that of the
gyftes of the holy ghoaste, can
you tell me the manner of it
allso?

D. Yea sir, for in the firste three steps
pes, or degrees our Sauoure teacheth vs to take avway the impe-
dimentes of perfection, vvhich
leadeth vs to true beatitude,
and these impedimentes vvhich
are ordinarie, and generall
in this life, are firste; the de-
sires of riches, againste vvhich
is the voluntarie contempte of
them, signified in the firste bea-
titude: the seconde of honou-
re, againste vvhich is mecke-
nes the seconde beatitude, vvhich
teacheth vs to yealde to
all men, and fye emula-
tion: the thirde is of pleasure

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againste vvhich is penauunce, and sorow of our finnes vvith contempte of this vvorld, insinuated in the thirde beatitude. In the other two next folowinge, is putte downe the perfection of actiue lyfe, vvhich consisteth in justice, and mercie, as it is playne in the fourth, and fifth beatitude. In the two laste foloweth the perfection of lyfe contemplatiue, vvhich is taught in the sixth beatitude, to consist in cleanes of harte, and in the peace of our soules, vvhich is prescribed in the seventh because then is the kingedome of our soules at reste, and trulye pacificall, vvhen to contemplation is ioyned perfecte charitie vvhich maketh vs true children of God, and like vnto him.

The eyghth, as Sainte Austen saith, is indeed no new degre

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of perfection, but it declareth
vnto vs a maniffeste figne, to
knowe that partie vvhich is ar-
rived to perfection, that is to
fay, to fuffer vwilligellie perfe-
ction, and affliction; for as the
goulde is tryed in the furnace,
fo is the iulle man prooued in
tribulation, by vvhich he is after-
vvardes exalted in lyfe euerla-
tinge, accordinge to the meafu-
re, and quantitie of that, vvhich
he hath fuffered; vvhich is one of
the principall caufes, vwhy God
hath permitted fo many perfe-
ctions in his Churche, giuinge
to his deareft frendes, moft oc-
cafions to imitate him in this, as
to vvhom he hath allotted grea-
ter participation of his glorie,
and maiestie in heauen; and all
thele comfortable beatitudes, fo
recomended vnto vs by our Sa-
uioure, vvere neuer vnderftood
eyther of the vayne philosophers

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of oulde tyme, or the licentious heretiques in all ages, vvho putte theyre felicitie in farre differente matters.

The nouis-
sima.

M. And vvhich are the foure laste thinges.

D. The foure laste thinges are these, death, judgement, or doomes day, heil, and heaven.

M. Haue you any good pointes concerninge these thinges in store, to helpe youre deuotion accordinge to that of the vvise man, *Remember thy laste thinges, and thou shalt neuer sinne?*

Eccle. 7. ver.
40.

D. I haue (Sir) of death these three pointes of consideration: The firste that it is moste certayne, and no man can escape it; The seconde that the houre thereof is most vncertayne, and manye dye, vvhen they leaste thinke of it. Thirdlye, that in death all designementes expire, and euery man repentes him of

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all thinges amisse committed, or omitted. Of iudgemente, other three: first, that it is of the moste importante thinge of all other, that is lyfe, or death æternall.

2. The iudge shall be such a one which knowveth all things, and no man can anoyde his sentence, or resiste his povvre, and execution: 3. It shall be in the sight of the vvhole vvorld, so as no man can hyde him selfe. Of hell: that it is so large as it comprehendeth all kinde of tormentes, that can be ymaged, so longe thart it shall neuer haue ende, so deepe that there shall be no kinde of comfote to mitigate the bitternes of those paynes. Of heauen. 3. other directelie cōtrarie to those of hell; to be in ioy, & pleasure vnspeakeable, æternall, moste comfortable, vvithout mixture of any griefe, or sorow, to vvich vve may

P 4 adde

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adde, that the ioyes of this present: lyfe are alvvayes litle, shorte, and fevv, yeat mingled vvith manye miseries, as on the other side, the vvoes of this vvorld are allso fevv, shorte, and litle, and mixte vvith some kinde of consolation: so as vve may vvell conclude, that they are cleane out of theyre vvittes, vvhich for loue of the commodities of this lyfe, or feare of presente tribulation, leese the title they haue to future comforte, or fall into æternall damnation, from vvhich God deliuer vs. Amen.

The. 15. My
steries of the
Rosarie.



M. VVhich are the fifteen Mysteries of the Rosarie?

✠ D. There are five vvhich
are called ioyfull, vvhich
are these.



x. The

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1. The Annuntiatiō of the Aūgell.
2. The Visitation of Sainte Elizabeth.
3. The Natiuitie of our Lorde.
4. His Presentation in the Tēple.
5. His Disputinge beinge a childe vvith the Doctors.

 *Other five are called* 
sorowfull.

1. The firste is Christes prayer in the garden;
2. His VWhippinge at the Piller.
3. His Crowninge vvith thornes.
4. His Caryenge of the Crosse.
5. His Crucifigenge, and death.

 *Other five are called* 
Glorious.

1. The Resurrection of oure Lorde.

P 5 2. His

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2. His Ascension.
3. The Cominge of the holys
ghoaste.
4. The Assumption of our B. La-
dye.
5. Her Crowninge aboue all Aū-
gells.

M. And vvhhat is the Rosarie, or bea-
des, can you tell?

D. Very vvell for; it is nothinge els
but a forme of recitinge the Pa-
ter noster, and Aue Marie vn-
der a certayne number for the
exercise of oure deuotion to
CHRISTE, and oure B. La-
die: and as there be diuers man-
ners of recitinge, these prayers
so haue they allso diuers names
as the *Corona*, vvhich is in honou-
re of the. 63. yeares vvhich ou-
re Ladie liued in this vvorld, &
the *Rosarie*, vvhich is in honou-
re of the Mysteries of CHRISTES
lyfe, and Passion, to the number
of. 50. three tymes repeated,
sayen-

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saenge. 10. Ave Maries for euerie Pater noster.

M. And vvhv say you so many Ave Maries, & so few Pater nosters?

D. This no doubt vvas firste instituted accordinge to the deuotion of the inuētor, or firste author of this forme of prayer: but because the greate Patriarche Saint Dominicke did in his tyme recomēde this forme of prayer to all Catholikes againste the hæretiques of his tyme, it hath ever since been in especiall estimatiō, & moste frequēteliē vsed of all Christians, the Catholicke Church hauinge euer this custome to giue more honour, & reuerēce to those things vvhich are moste impugned by her aduersaries, as may appeare in the greate honour is exhibited to the holie Crosse, the B. Sacramente, and the mother of God, vvhome heretiques haue allvwayes especialllye blasphemēd

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med, and impugned. And albeit the number of the Ave Marias be greater, yet doth yt nothinge derogate from the service of God; seinge all is principallie, and finalie directed, and referred to his honour.

M. And is there any reason, why they shoulde be ten rather then nine, or eyghte, or anye other number?

D. None but that I haue specified, excepte peraduenture because this number also in Scripture is sometymes esteemed as sacred, and somewhat appropriated to hollye thinges, as beinge the perfection, and summe of all primitive numbers, for the vvhich cause some note that the *Magnificat*, vvhich oure B. Ladie sanctifie vvvith suche exultation of the hollye ghoaste, conteyneth iuste ten verses, and is therefore compared to that decachorde,
or

or instrumente of ten stringes,
wherewith her progenitou-
re Kinge Dauid vvas so deligh-
ted.

M. But were these numerall Mys-
teries(thinke you)the cause vva-
hy this forme of prayer vvas in-
stituted?

D. I thinke not trulye, for allbeit
these mysteries be verye conue-
niente , and helpe oure deuot-
tion , yeat I haue hearde that
the true beginninge of these nū-
bers in prayenge vvas to helpe
oure memorie,therby to dischar-
ge this exercise vvith more faci-
litie, and certaintie.

M. Haue you any example in the
Scriptures, or Ecclesiasticall Hi-
stories vwherby this matter may
be authorized, for the sectaries
doe verye injuriouslye speake
of it.

D. No vvonder sir, for they herein
follouy that spirite, of pride, and

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Psal. 118.

*Dan. c. 6. ver.
10.*

*Pallad. ad
Lausum. sect.
20. & 21.
Niceph. l. 11.
c. 36. Cassiod.
lib. 8. tripart.
cap. 1.*

impietie, vvhich leadeth the mo-
re blinded in greater matters
allso: but vve are litle to regar-
de vvhhat enemies of deuotion,
and vertue calumniate, so longe
as vve are sure the vvisedome
of holye Church approueth oure
doinges, and it is euidente in
the Scripture that Dauid did se-
uen tymes a daye praye, and
prayse God, and Daniel three ty-
mes euerye day adored tovvards
the holye citie, & Saint Bartho-
lomevv vve read did bowv his
knees to pray an hundred tymes
in euerye. 24. howvres: and Ec-
clesiasticall auunciente histories
recorde some. 1300. yeares sin-
ce of an heremite called Pau-
lus vvhich did carye. 300. litle
stones in a scrippe a boutte his ne-
cke of purpose, to helpe his me-
morie in discharginge the taske
of prayers vvhich he had appoin-
ted him selfe to recite euerye day

to Gods honoure: and Saint Macarius vvas vvente besides his o-
ther laboures to say euerie day
an. 100. particulare prayers, &
a certayne Virgen of the same
tyme. 700. all vvhich had need
of some suche instrumente to
helpe theyre memorie, and novv
allso to this day, the religious he-
remites of Camaldoli in Hetru-
ria vse the Corone, or beades of.
33. Pater nosters, and so manye
Aue Maries in honoure of the
yeares vvhich CHRISTE li-
ued in this vvorld: and some ha-
ue not amisse noted the propor-
tion, that there are iuste so ma-
nye syllables in the Aue Mario
vvhich the Church novv vseth,
as there are Aue Maries in the
Corona of oure ladye, vvhich are
63. as hath been spoken.

M. VVhy vv ere it not enoughe to
saye once the Pater noster,
and Aue Marie, can not God as
vvell

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vvell heare vs vvith one, as vvith
an hundred prayers?

D. This objection is ordinarie to
protestantes, as vvell in this as in
many other matters, the diuell
beinge an enemie to much pra-
yer, and therefore vvoulde sayne
haue it quickelie concluded; but
this vvas not the spirite of ou-
re Sauioure, vvich vvatched vs
hole nightes in prayer to gyue
vs example; nor of the Prophete
David, & Hieremie especialle,
vvho seem to be delighted vvith
repeatinge the same manner of
speache vvhen it vvas suche as
pleased thē, & vvas to the purpo-
se, as particularlie in the Psalmes
is euidēte vvhere nothīge is mo-
re ordinarie, & vsuall then to say
sometymes euerie seconde verse,
And his mercye is for euermore.

M. I need no farther answeare for
this: let vs passe to some other
matter.

Of the



Of the Seuen Capitall
Sinnes.

CHAP. IX.

- M. **V**VELL now let vs speake of sinne, tell me how many kinde of sinnes are there.
- D. Two: that is originall, and actuall.
- M. VVhat is originall sinne?
- D. It is that sinne, vvherevvith vve are borne, and haue as it vvere by inheritance from our firste father Adam, and is purged by baptism.
- M. And actuall sinne how is it diuided?
- Seuen Capitall Sinnes.
Vide Cassian. Collat. 5. c. 1. 5. Greg. l. 31. moral. cap. 32. Chrysof. hom. 43. ad popul. Antioch. Pro sper. ad Deometr. c. l. 3. de vita contemplatiua cap. 2

Q D. In

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Greg. lib. 23.
moral. c. 7. 3.
lib. 34 cap. 17
17. Iſidor. l. 2.
de ſummo be-
no c. 31. Bern.
de gradibus
beniſſic. Caſſ.
de princip. vit.

D. In to mortall, and veniall, and of mortall, ſome cry for vengeance to heauen, and they are 4. ſome are againſte the holye ghoſte, and they are. 6. and ſome are called Capitall, and are. 7.

M. VVhich are the. 7. deadly finnes, and vvhy are they called Capitall, or deadly.

D. They are theſe: pride, couetouſnes, lechery, vvraeth, glotony, enuye, and ſlouth, vvwhich are called deadly, or mortall, not becauſe they are allvvayes damnable, for they may be ſo ſleyght in ſome circumſtance, as they vvoulde be but veniall, but becauſe they are the rootes, or heades of all other, and are the principall, and therefore called capitall.

M. VVhat is the difference betwene a mortall ſinne, and a veniall?

D. A

D. A mortall sinne doth kill the soule, depriuinge it of Gods grace, and loue, vvhich is a kinde of spirituall lyfe inducinge lyfe enerlastinge. But a veniall sinne doth onely vveaken Gods grace in vs, and dispose the soule to further euill, vvhich is, to vva-
xe cold in Gods seruice, and loue.

M. VVhy is it called veniall.

D. Because it is more easily pardoned, and so often tymes it is forgyuen vwithout confession, by contrition, by hearinge masse, by takinge holye vvater, or holye breade, knockinge on the breast, by the bishoppe, or preachers blessinge, by sayenge the Pater noster, or confiteor, &c.

M. And is the vse of Holye VVa. Holy VVa. ter gathered out of the Scripture.

Q 2

D. It

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*Breviar. Res-
ma: & in eius
vita.*

D. It may right well, for in the
ould lawv there were diuers
waters of purification, apoin-
ted by God, but this vvhich we
vse, that it shoulde be perpetual-
ly kepte in all Churches, and
houses, was ordayned by the
glorious Martyr Pope Alexan-
der the firste of that name, and
the sixte Pope from Sainte Pe-
ter, and by dayly experience we
finde, that yt hath greate vertus
against the deuill, and all his
practises.

M. But tell me, if a man in mortall
sinne doe any good vvorke, as
almes, or fastinge, &c. shall it a-
uayle him?

D. Not for merite of grace, or glo-
ry, but for temporall good, and
healthe, or happily to bringe him
into knowlledge of sinne, and
true repentaunce, they may pro-
fite him.

M. Much ought we then to fly all
mor-

D.

M.

D.

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mortall sinne, seth it breedeth
so euill effectes, deprivinge vs
of God, vvhich created vs; of
glory, vvhich he promised vs; of
the merites of CHRISTE his
Passiō, vvhich redeemed vs, & of
the fruite of all good vvorkes
vvhich might othervvise vvith
his grace saue vs: but say, if you
knowe any remedie againste
them.

D. Sir there are many, but especial-
ly prayer, and almesdeedes, vvi-
th fastinge, the obtaininge of
the. 7. contrarie vertues, and
diligent garde of the three po-
vvvers of the soule, and of the fi-
ve corporall senses.

M. VVhich are the. 7. contrarie
vertues?

D. Humilitie, Liberality, Chastitie,
Patience, Temperance, Charity,
and Diligence, vvith a sacrifice in
Gods seruice, for sloth, is a
sadnes, heavines, or as it vvere

Q 3 a vvce-

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a vvearynes of deuotion , and
godlines.

**Powvers of
the soule.** **M.** And vvhich are the three powvers
of the soule?

D. Memorie , vnderstandinge , and
vvill.

M. VVhich are the fve corporall
senses?

D. Seeing , hearing , smellinge , tou-
ching , and feelinge.

M. But since you made mention of
the. 6. finnes againste the holys
ghoaste, I praye you tell me vv-
hich are they?

D. Desperation of saluation. 2. pre-
sumption to be saued vvith-
out merites. 3. to impugne the
knowne truthe. 4. enuye of
an others grace. 5. obstina-
cy in sinne. 6. small impeni-
tence.

M. And vvhat proprietie haue these
sinnes aboue other?

D. This : that as finnes committed
by ignorance are sayde to be
pecu-

peculiarly againſte the ſonne of God, to vvhome is attributed Sapience, or vvifedome, and finnes of frailtye are ſayde to be againſte the father, to vvhome is attributed povvre, and mighte, ſo finnes of pure malice as all theſe are, are ſayde to be againſte the holye ghoaſte to vvhome is attributed bountie, or goodnes; vvvhich is contrarie to malice, and therefore are ſayde to be vnperdonable, eyther in this vvorld, or the nexte, becauſe ſuch finnes verye rarely come to haue true repentance, euen as a diſeaſe is termed vncurable, vvhen although it is not impoſſible, yet it is very harde to recouer of it.

M. And vvvhich are the. 4. finnes that cry for vengeance?

D. Voluntarye murder. 2. the ſinne of the fleſhe againſte nature. 3. oppreſſion of the poore

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4. to defraude the vvorke man
of his vvages.

M. VVhy are these sinnes sayde to
crye into heauen?

M. Because they are so manifeste,
that they cannot be excused, and
God hath often tymes extraor-
dinarie shewed his auersion, &
detestation of them, by moite
seuere punishments, and vnex-
pected discoueries of the offen-
ders.

M To conclude, tell me how you
say grace before meate, and af-
ter: for this also belongeth to
a Christian to know.



S^r D. Before meate, I say *Gr*
atias, Makinge the signe
of the Crosse.

Bens.

Benedicite ✱ Resp. Dominus ✱ Grace befo-
Nos, & ea quæ sumpturi sumus re meate.
bene ✱ dicat Deus Trinus, &
vnus. Pater, & Filius, & Spiritus
Sanctus. Respond. Amen.

*And after meate, I say
thus.*

LA V S Deo, Pax viuīs, Requies After mea-
defunctis. Pater noster, &c. Et te.
ne nos inducas in tentationem.
Respond. Sed libera nos a ma-
lo. Amen.

Agimus tibi gratias Omnipotens
Deus, pro vniuersis donis, &
beneficiis tuis, qui viuīs & reg-
nas in sæcula sæculorum.
Respond. Amē. CHRISTVS
IESVS de nobis suam pacem
& suam benedictionem, & post
mortem vitam æternam.
Respond. Amen.

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Service in
the vulgare
tongue.]

M. One thing in this matter you muste needes answere me, for I haue differred it of purpose to this place, as the bette vvhetherin the case may be decided, and it is this: vvhhat shoulde be the cause vvhhy Catholickes are so addicted to the Latine tongue, that not only theyre office of the Church, as masse, and mattēs, and the administration of the holye Sacramentes, the Scripture, and all solemne ceremonies are discharged in this tongue, but that the grace it selfe vvhich is a priuate, and domesticall matter they scarcely know to doe it but in this language.

D. For diuers substantiall considerations.

M. VVhich be they? for I vvoulde be glad to heare them.

D. Firste in respecte of the Scripture vve denye that vvhich heretiques so often objecte that the
people

people is prohibited to reade it in the vulgare tongue: for so it be doen vvith discrete leave, and permission of the ordinarie, or Ecclesiasticall superior, and vvith hope of fruyte, and vtilitie to the reader, it is euerie vvhere graunted euen by the Popes authoritie as novv you see the Remes testamente is permitted in Englâde, thoughte in publicke, and commonlie vvithout distinction of persons, it be vvith iuste cause forbidden. And this beinge so aunciente, and receaued a custome in Gods Church as it is, and that in the vvhole vvorlde, this vvere enoughe to satishe any modeste minde: but it is also confirmed euen by example of Gods chosen people in the oulde testamête, vvhere vve finde that after theyre returne from the captiuitie of Babylon, vvhen the Hebrue tongue vvvas forgotten,

and

*Index libror.
prohibit. edit.
a Pio. 4. regn.
4. Trid. Sess.
22. cap. 8. &
cap. 9.*

2. Esdras. c. 2.

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and the Chalday , or Syriacke
onelye vied , so as they vnder-
stood not the lawv. vwhen it vvas
read the in the Hebrue, yeat they
read it as it vvas, and that in pu-
blike, interpretinge the same as
nowv the preacher doeth the
Gospell to the people : vvwhich
is insinuated aliso in those vvor-
des of the Gospell, *Turba haec,*
quae non nouit legem. That is, this
multitude vvwhich doeth not
knowv the lawv. Secondelye, by
the example of the Apostles the
selues , vvwhich althoughe they
preached the Gospell in all cou-
tries of the vvorld, and founde
Churches in all nations, yez,
and had the gyfte of tongues
to speake vvhat language they
vvoulde, yeat is there no one
reimnaunte of any vvorcke, or
vvritinge of theyres, neyther is
there any testimonie of any aun-
cients vvriter , that specifieth
any

Iosua. cap. 7.

Rem. 10. Cor.
loß. 1. Asar.
St. Irenae. lib.
5. cap. 3.

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any thing vwritten by them but
 onely in Hebrue Greeke, or La- *Damasc. in vi*
 tin. For Sainte Marckes Gospell, *ta B. Petr. Aq*
 the opinion of diuers is, that he *drian. Finus.*
 firste v wrote it in Latine; and *l. 3. Flageli cō*
 then in Greeke: and so Sainte *tra iudeos. 2.*
 Paule v wrote in Greeke to the *80. & lib. 8 c.*
 Romaynes, and Sainte Iohn to *62. & Petr.*
 the Parthians, v whose naturall *Anton. Beu*
 language vvas farre differente. *ter. annot. 9.*
 Thirde lie, by the vse of the vni-
 uersall; or Catholicke Churche,
 for as Sainte Austen sayeth, to *Augustin.*
 dispute againste that vvhich the *Epist. 118. lib.*
 vvhole Churche of God vseth *4. contr. Dona*
 is mooste insolente madnes: yea *tist. cap. 24. S.*
 as the same Doctor, and Sainte *Leo serm. 2.*
 Leo affirmeth, that vvhose be- *de ieiunio Pē*
 ginninge is not knowven, and *desost.*
 is generallie vsed in Gods Chur-
 che, may iustelie be deemed to
 proceed of Apostolicall tradi-
 tion: novv, that no aunciente
 vvriter maketh mention of anye
 other translation (at leaste for
 the

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*Yean. 19. &
Hilar. prefat.
in Psal.*

*Beda libr. 1.
hister. cap. 1.
Thom. vval-
den. tom. 3. fol.
er. tit. 3. &
4*

*Albin. Al-
cuin. de diuin.
offic. Amala-
rius Triniten
sis.*

the firste foure hundred yeares)
exceptinge in these three tōgues
vvhich vvere sanctified vppon
oure Sauiores Crosse, it is cer-
tayne : and that this dured for
many hundred yeares after, o-
uer all prouinces in the vvorlde,
it is manifeste euen vnto En-
glande it selfe, as it is testified
by oure moste learned, and au-
thenticall vvriters, and in Fraun-
ce, and all the vvette Church,
the same testifie other as aun-
eiente authors; or if this be not
true, let oure aduersaries shew
vs vvhē this custome vvas
broughte in, and vvhē it be-
ganne, or vvhēre, in all Chris-
tendome.

M. Trulie these argumentes are pas-
singe good; especiallie this laste
doeth seeme to me to demonstrā-
te this matter; but yet, haue
you no prooffe that is grounded
in reason it selfe vppon vvhich
you

you may thincke this custome
broughte in?

- D. Yeas sir that there are, and those
verye pregaunte: and first
it vvas necessarie for the conser-
uation of vnitie in Gods Church,
that all the Scriptures shoulde be
read in that tongue vvhich vvas
common in the vvhole vvorlde,
vvhich vvas firste the Greeke, &
after the Latine, vvhhen the Ro-
maine Empyre encreased, and o-
ther vwise no mā vwould haue li-
ste to heere God serued but in
his ovvne countrie lāguage, there
coulde hardelie be kepte any ge-
nerall coucells, in fine there coul-
de be litle communicatiō of true
Christians of diuers nations, one
vvith an other. Secōdelie, if there
vvere any reason vvhy it shoulde
be other vwise, it is that, of better
vnderstādinge the Scriptures, but
experience doth teache, that this
is moste false, seinge the moste
learned

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*Lib. 2. de Do-
ct. Christiane.
6. & sentent.
79. Prosperi.*

*Hilar. in ex-
trem. libr. de.
Cassian. Colo-
las. 10. c. 2. 3.
4. 5. 3. Ae-
neas Syluius
de Origine.
Boetius.*

learned haue muche adoe to vnderstande them; and Sainte Austen counsaileth them to be full of obscuritie, and moste deep difficulties, howsoeuer they vnderstande the letter, or language. And so Sainte Basile, and Sainte Gregorie Nazianzen are reported to haue studied the Scriptures thirteen, or fourteen yeares, before they durste to preache, or teache others: and how will you haue a poore craftes man to vnderstande them? especiallie those places, which depende vpon the proprietie of the Hebrue, Greeke, or Latine phrase, which can not be vnderstood but of those which possesse the language: and of the Scripture not well vnderstood, that all heresies haue begonne, the holie fathers do often aduertise. David George for exāple had the Scriptures in his mother tongue, & yea

he so litle vnderstood them, that he thoughte to proue him selfe by them to be Gods sonne, and the true Messias; to omitte a thorowfande other scādall's that euerie day in oure countrie, and o-ther places growv by this occasiō. Thirdelie hence vvoulde follovv, that euery age all moſte, vve muſte allſo chaunge the translation of the bible, no language allmoſte. but once in an hundred yeares ſufferinge greate mutation, and it is not vvithout eſpeciall providence of God that the Latine tongue hath endured ſo manye ages incorrupted. Fourthelie the grauitie, and maiestie of Religion, require the vſe of that tongue vv- hich is moſte conueniente for ſacred myſteries, vv- hich in good reason cannot be the vulgare tō- gue, for as much as in the holye myſteries there are manye parti-
Epist. 1. Basil.
Greg. libr. 4.
Dialog c. 56.
Chryſoſt hom.
24. in Marth.
Dionys c. 1. et
vlt. Eccl. Hier-
arch. Or ge.
hom. 5. in Nu-
mer. Baſil. de
Spiritu & elo
cap. 17.
R
culares

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*9. Hier. Epif.
ad Paulinum
Theodoret. l.
4 bift. c. 17.*

culares vvhich oughte to be knowne to those onely vvhom they doe concerne accordinge to oure Sauiores sayenge, that pearles are not to be throwne to swine, as diuers of the aunciente fathers also doe teach vs: VWherevppon is that famous reprehension of Sainte Hierome that all sortes of people abuse the holye Scriptures, and that other renouved answere of S. Basile to the Emperoures clercke of the kitchin, vvhich vvhould needs argue vvith that learned Doctor, & greate maister of the vvorlde, *To thee quod S. Basile, It belongeth to make good potage for thy maister, and not to make a bodys gredge of holye Scripture.* VVhich reprehension, how ofte it mighte be vsed nowv adayes in those countries vvhere it is vvith vulgar translatiōs profaned, I neede not heere specifye, the poore

mini.

ministers, and preachers beinge
euerye daye ouerborne, by rap-
sters, and taylers, and other su-
che illuminate elders of theyre
congregation, the bible hangin-
ge al-mosse at euerye aleknis-
ghtes girdle, and no tauerne so
base vvherein Geneva Psalmes
doe not rattle; the Prophete
Ezechiel beinge in euerye vvea-
uers mouth, and the mosse pro-
founde reuelatiō of Sainte Iohn,
is become euerye coblers Pro-
phecie.

- M. But vvhat can you say to that
objection of the aduersaries. 1.
Corint. 14. VVhere Saint Paul
seemeth to reprehende prayer
in an vnknovven tongue, & that
of the Prophete, this people ho-
noureth me vvith theyre lippes
but their harte is farre frō me, &
especiallie the ende of diuine of-
fices beinge the consolatiō, and
ædification of the hearers.

R 2

D. Sir,

An Instruction

D. Sir, this is not so: for the ende of diuine seruice, in Gods Church is not to instructe the people, for to that ende are the sermons, and preachings appointed, by which meanes the people come to know all that hath been read in the Gospell, but the ende of diuine seruice is the exhibition of his due honour to God, which may be done aswell in Latine as in Englishe, for the prayer of the Church is not made to the people, but to God for the people, so that it is sufficiente that God vnderstande it, though the people doe not: and so we see the Church doth pray for those also that are absent yea those that oftē woulde not be prayed for, as are diuers greuous sinners: & in the olde lawe Levit. 16. God commaunded that the prieste entringe the sanctuary shoulde pray for him selfe,

fe, and the people, which remay-
ned notwithstandinge withoute,
and neyther vnderstood, nor
yeat heard, nor saw what the
prieſte prayed for them: as it is
manifeſte in the fiſte of Sainte
LuKe, of Zacharias: and yeat v-
ho doubreth but theyre prayer
vvas profitable to the people? *Origen. hom.*
VWherevppon both *Origen*, & 20. in *Ioann.*
Sainte Chryſoſtome, doubt not *Cheyng. hom.*
to ſay that al beſt a man cot not 4. de *Lazaro*
vnderſtande that vvhich is read, *D. Aug. l. 5. c. 2*
or heard in holye Scripture the de doct. Chriſt
verye hearinge, or readinge of c. 9. & lib. 6.
them, doth breed ſanctimonie, de bapt. c. 25.
in oure ſoules, and Saint Auſten
ſayeth the ſame of euerie priua-
te mans prayer: no otherwiſe
then the Iewes vſed many cere-
monies in the oute law, vvhich
they never vnderſtoode, no mo-
re then oure poore countrye
people doe the Greeke, and La-
tine: vvhich in all Catholicke coun-

An Instruction

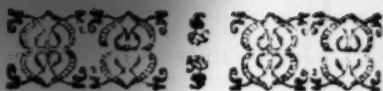
tries have bookes of private prayer in theyre own language. Those places you alleaged make not for the purpose, the one, that is the Prophete speakinge against the hypocrites, the other beinge vnderstoode, vwhen the prayer, or Prophecie, vvhich is there speache, is in a tongue that no bodie in the vvhole Church vvhich they liue, vnderstandeth, vvhich can neuer fall out in the Latine, and yea even the Sainte Paule confesseth, that his thankesgiuinge to God is good, and therefore not without fruite, as Sainte Chrysostome doth there also expounde it: and there is no doubt, but that place is especiallie vnderstood, of gyfts supernaturall, and extraordinarie vvhich heere is not called in question, and this may suffice in my conceyte for this matter.

M. Y.

- M. You haue reason, and those vvhi-
ch vvill see more heerof, and of
other controuerfies not exami-
ned in this instruction for breui-
tie fake, and vvhat els belongeth
to the defence of Catholicke Re-
ligion, lacke not learned vvriters
of this tyme, vvwhich haue aboun-
dātelie heerin laboured, & ther-
fore I am contente allso to con-
clude, and gyue over any
father quæstioninge
vvith you.

L AVS DEO.





THE CHAP- ters,

THE Fy:st Chapter of the sygne of
the Crosse. Fol. 2

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true Christian. 5

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Warford, W

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*A BRIEFE
manner of examination of Conscience
for a Generall
Confession.*

BEFORE vvee beginne the
examen it selfe, vve must vn-
derstande some fevv thinges
vvhich may helpe vs for the
performinge vvell of so great a matter
as this is of making a good confessiō.
And first of all, that vve must take it
in hand as a matter of verie great im-
portance, and vvhērof dependeth the
peace, tranquillitie, and security of a
good conscience for the space of all
our lyfe after, and therefore it behoo-
ueth vs to examine our conscience
vwith great care, and exaction. Secō-
dly he that maketh his confession
must necessarily haue contrition, or

S at

The Examen.

at the least attrition, that is sorow
and detestation of sinne committed,
because it is an offence of God, vvhō
we loue above all thinges, or for that
sinne causeth the enmity of God, &
our eternall damnation, vvith a firme
purpose of changinge our lyfe, and
not offendinge God any more here
after mortally.

Thyrdly our confession must haue
these conditions: first it must be entire
of all the mortall sinnes, vvich a
man hath committed, and can call to
remembrance after examininge of
him selfe; expressinge euery one in
particuler in kynd, and number, and
all such circumstances as doe eyther
change the kynd, or number of the
sinnes, and if he doth not distinctly
remember the number, he ought to
tell it a litle more or lesse, as he can
remember, or at least how longe tyme
he perseuered in that sinne if he
fell into it vppon euery occasion, &
how often, more, or lesse, the lyke

occa

The Examen.

occasions vvere offered.

The second conditiō is that the cō-
fession be saythfull, that is true, and
sincere, not onlv not sparinge to
tell anye sin vvhich a man hath com-
mitted, but also not accusinge himselfe
of those vvhich he hath not commit-
ted, but telling the doubtfull things,
as doubtfull, and the certayne, as cer-
taine. It must also be playne, and
simple, not artificially composed, vvi-
thout excuse, or coueringe, or dimi-
nishinge any thing at all, makinge re-
ckoninge that he confesseth his sinnes
to God, vvhoe allreadie knowveth
them, although his diuine vwill be that
we confesse them to the priest as his
substitute, and our iudge, and recei-
ue the penance due therunto, vvhoe
of one part is the shame, and confu-
sion to acknowledge our faults, vvh-
ich notwithstandinge is a thinge so
founded in reason, and iusti-
ce, as the very heathens of good
vnderstandinge, did perceaue the

S 2

conu-

Warford, W

The Examen.

conuenience, and necessitie of that, which Christ our Saviour hath instituted for the remission, and remedy of sinne in this Sacramente: and so one of them sayd. *Innocentia proxima est humilis confessio*. That is: the first degree is not to offend, but when offence is committed, the next thing that is required is. that the offender doe humbly acknowvledge & confesse his fault, and vvhosoeuer reflecteth vppon him selfe beinge offended, vwill finde that by instincte of nature, and justice, he requireth as the firste disposition for pardone, that the offender, though he be his ovvne brother, or child, acknowvledge that he hath done amisse, and be sory for it, and haue purpose not to doe the lyke any more: vvhich is in substance that vvhich God almyghrie, as a most carefull father, requireth of all Catholiques. as of his chosen. and beloved children, minglinge justice and mercy in this Sacrament, as in all other

The Examen.

other his vvorkes, to facilitate our saluation.

The thyrd condition is, that it be obediente, that is, that the penitent haue purpose of doinge vvhatsoever shalbe imposed him by his cōfessour, of acceptinge the remedies for his sinnes, vvhich shalbe prescribed, and auoydinge of all the occasions of sinne, vvhich he shall forbidde him: lykvvise of makinge restitution, and satisfaction vvhen there is obligacion justly to doe it, and finally of acceptinge the penance gyuen him by his confessor.

By all vvhich vve see that it is necessarie that vve disclose faithfully our sinnes in this Sacrament, vvhich is a tribunall of iustice, that God hath left in his Church for the remedy of sinne, & cōfort of sinners; vvhere the iudge being man, cannot knowe the secret offences, but by the declaration of the offender himselte, nor proportionate the sentente, and

S 3 reme

The Examen.

Matth. 18.

Ioann. 20.

remedie, vvhich accordinge to iustice and prudence he is bound to giue, but by vway of the penitentes confession, vvhich (as experience teacheth,) doinge his duetie, findeth so great comforte, and assurance (founded in Christes vvord, and promise, vvhich cannot fayle) that his finnes be forgiven him as often as he receaueth absolution from the priest lawfullie authorized, that no comfort in this vvorld is comparable vnto it. And heresppon cometh that Catholique men, the more learned, and vvile they be, and the more care they haue of theyr eternall saluation, and to keepe them selues in Gods grace, so much the more often they frequent this holy Sacrament, some euery moneth, some euery vveek, yea, and some euerie day, for the admirable fruytes, benefites, and cōfortes they finde in it.

Lastly vvhen vve begin our confession, vve must kneele dovvne reuerently

The Examen.

tely vppon our knees, for humilities sake, as in the presence of God, at one syde of the priest, and make the sygne of the Crosse, & aske the Priest his benediction: sayenge: Benedic pater: and afterwards beginne the generall Confession in this manner. in Latine.

Confiteor Deo Omnipotenti, Beatae Mariae semper Virgini, Beato Michaeli Archangelo, Beato Ioanni Baptistae, Sanctis Apostolis Petro, & Paulo, & omnibus Sanctis, & tibi pater, quia peccaui nimis cogitatione, verbo, & opere, mea culpa, mea culpa, mea maxima culpa.

Ideo precor Beatam Mariam semper Virginem, Beatum Michaelem Archangelum, Beatum Ioannem Baptistam, Sanctos Apostolos Petrum & Paulum, & omnes Sanctos, & te pater, orare pro me ad Dominum Deum nostrum. which in English is thus.

S 4

I con-

The Examen.

I confesse to allmightie God , to the blessed Virgen S. Marie , to the blessed S. Michael the Archangell, to the blessed S. Iohn Baptist , to the holie Apostles S. Peter, and S. Paule, to all the Saintes, and to you my ghostly father , that I haue greuously offended in thought, vvord, and dee-de , through my fault , my fault , my most greuous fault.

Therefore I beseech the blessed Virgen S. Marie , the blessed S. Michael the Archangell , the blessed S. Iohn Baptist , the holy Apostles S. Peter, and S. Paule, and all the Saintes in heaven , and you my ghostly father , to pray to our lorde God for me.

VVhere is to be noted , that some say all the Confiteor before theyr confession, and others (perhaps better) doe deuide it into two partes , first till you come to those vvords. My fault ; &c. vvhere Catholike people vse to strike theyr brest, in signe of re-
pen-

The Examen.

penitence, and sorrowe, and then
goe forwarde vvith theyr cōfession;
vvhich beinge ended, they conclude
vvith the vvordes followinge; ther-
fore I beseech the blessed Virgen, &c.

THE EXAMEN
vppon the Ten Com-
maundementes.

*Of the first Commaundement: that
is of honouring God aboue
all thinges.*

C Concerning Faith: if he haue
beleueed vvhatsoever the
holy Roman Church belee-
ueth: or rather hath had so-
me contrarye opiniō: or vvith vvor-
des, & exterior signes, hath made any
shew of any infidelity or heresie.

S 5 If

The Examen.

If he haue beene over-curious, in desiring to search the matters of *Faith*: and if he haue doubted of any article of the same.

If he haue kept bookes, eyther of Heretickes, or for any other respect forbidden by the Church.

If he haue learned the prayers, & other necessary things, vvhich euery Christian is bound to knowv: as are the cōmaundements of God: and the principall mysteries of the faith.

If he haue gyuen credit vnto, or vsed any sorts of superstition, enchauntments, deuinings, eyther by him selfe, or by meanes of others.

If he haue procured by the vway of lotts, to finde out any thest, or to knowve any secret thing

If he haue caried about him superstitious vvrings, for the hauing his health, or for any other ende, or hath induced others to doe the like.

If he haue gyuen credite vnto dreames, or soothsayenges, takinge

The Examen.

King them as a rule of his actions:

If for to much presumptiō of the mercy of God, he hath committed any sinne, or hath persevered in euill, and deferred his amendment.

If in aduersities he hath had more confidence in creatures, & in worldly helpes, then in God.

If for to much distrust of the mercy of God, he hath despayred of amendment of lyfe, or of the remission of his sinnes.

If he haue murmured against God, as though he were not just, or blaming his providence.

If for feare, or other humane respect, he hath had minde to offend God, or not to doe that which he was bound for his seruice.

If he haue cursed, or blasphemed God, or his Saintes, & other Creatures: expressing all the manners and sortes of those blasphemies which he hath spoken.

If he haue exposed himselfe to
any

The Examen.

any daunger of mortal sin, or taken delight of any sin vvhich hee hath done in time before past.

If he haue persecuted, or injured vvith vvordes any deuout persons: detracting theyr good vvorkes, and beeing cause that they leaue the: & in particuler, if he haue dissuaded or hindered any from entering into religion.

Of the second Commaundement, of taking the name of God in vaine.

IF hee haue svorne that vvich vvas false, knowving it to bee a lye, or doubting of the same, although it vv ere in iest, or of a matter of small importance.

If hee haue svorne to promise any lawfull thing, vvich aftervvard
hee

The Examen.

he hath not obserued , or had not intention to performe it, at that tyme in vvhich he did svveare.

If he haue beene cause that any did svveare false , or not obserue the lawfull oath vvhich he made.

If he haue svvorne in māner of cursing: as men are vvont to say, if I doe not such a thing, let such or such euill happen vnto me.

If he hath svvorne to do any euill, or any thing vvhich vvas a sin: or not to do any thing vvhich vvas good.

If in judgement he hath svvorne false , or beeing asked by order of law, he hath not answered agreably to the intention of the Iudge, or hath counsailed others for to doe the like: In vvhich case not only he sinneth mortally, but if therof folloved any harme of his neyghbour, he is bound to restitution.

If he haue had a custome of svvearing oft, vvithout consideration, or care, to knowv if it vvere true, or false.

If

The Examen.

If he haue made a vovve of doing any good thing, and hath not cared to performe it: or hath deferred ouermuch the execution thereof.

If he haue made any vovve vvith a minde of not fulfilling it.

If he haue made a vovve of not doing any good thing: or of doing any euill thing for an euill end.

Of the third commaundement, of sanctifying the Holy- dayes.

IF he haue not obserued the holye dayes, but eyther done him selfe, or commaunded others to doe such vvorkes as are prohibited by the Church: or consented vnto those vvich doe the like.

If he haue omitted to heare a vvhole Masse vppon the holie-dayes
com.

The Examen.

commanded, without lawfull cause,
or hath bene cause that others did
leauē the same.

If beinge present at Masse vppon
any holy-day commanded, he hath
been for any notable tyme volun-
tarily distracted, by talking, laugh-
ing, or busying him selfe in imperti-
nent things.

If he haue not procured that those
which be vnder his charge doe heare
Masse vppon the holy dayes.

If he haue not gone to Confessiō
at the least once a yeare, or haue not
procured that others of his charge
haue done the same.

If he haue gone to Confession, vvi-
thout necessary examination of cons-
cience, or without purpose of leauing
any sinne, or of shamefastnes, or other
humane respect, hath concealed any
sin, which is almost grievous sacrilege.

If every yeare at Easter he hath
received: and that with conueniente
disposition.

If

The Examen.

If vvith a conscience, or doubt of mortall sin, he hath receiued, or ministered anye Sacramēt of the Church.

If hee haue fasted the *Lent, Vigilles,* and *Ember* dayes, beeing bound thereto, and if on such dayes hee hath eaten prohibited meates, or hath bene cause of others doing the same.

If for gluttony hee vvoulde not haue regarded to doe against anye commaundement: or if he haue eaten, or druncke ouer largely, vvith notable detriment of his health: or if voluntarily he hath bene drunke.

If he haue violated the Church vvith any carnall sin, or vvith sheding of blood.

If he haue incurred any excommunication: or vvilst hee vvas excōmunicate, haue receiued any Sacrament, or bene present at the holy offices of the Church: or if he hath conuersed vvith excōmunicate persons, or such as vvere suspected of Heresy.

If hee haue done any injury, or
irreuerence

The Examen.

irreuerence vnto Images, Relikes, or other sacred thinges.

If being bound to say his office, he haue omitted it, vvholly, or any part thereof: or in the sayeng of it been voluntarily distracted.

If for slouth, or negligence, he hath leste vndone any good vvorke vnto vvhich he vvas bound.

Of the fourth Commandement, of honouring Parentes.

IF he haue borne little reuerence to his *Father*, and *Mother*, despising them, or offending them, vwith deedes or injurious vvordes.

If he haue cursed his father, or mother, or detracted theyr good name, or dishonoured thē in theyr absence.

If he haue not obeyed his parentes or superiours, in iust matter, and such as might result to notable detrimente

T of

The Examen.

of the family, or of theyr owne soule.

If vwhen his parentes haue been in necessitie, he hath not succoured the, if it vvere in his povver.

If deliberately he haue desired theyr death, that he might haue the inheritance, &c.

If he haue not fulfilled theyr Testaments & last vvills after theyr death.

If he haue loued his parentes in such sorte that for theyr loue, he hath not cared to offend God.

If he haue not obserued the just lawes and decrees of his superiours.

If he haue detracted, or spoken euill of Superiours, Ecclesiastical, or Secular, of Religious persons, Priests, Teachers, &c.

If he haue not succoured the poore, if he could: especially in extreame, or greuous necessitie, or if he haue been sterne, or cruel vnto the, intreating them sharply vvith vvordes, or deedes

If those vvithin be fathers, and
Mo

The Examen.

Mothers haue cursed, or vvished euill
vnto theyr children.

Allso if they haue brought them
vnto as they should, teaching the their
prayers, and Christian doctrine, and
reprehending them, and correcting
them, especially in matter of sinne, &
occupyeng them in some honest exer-
cise. to the end they be not idle, and
take some euill course.

That vvhich is sayde of Children, is
vnderstood allso of seruants, & others
of the family, of vvhome care is to be
had, that they knowv thinges vvhich
be necessary, & obserue the cōmaun-
dementes of God, and of the Church.

Of the fifth Commaundement:
Thou shalt not kill.

IF he haue caried hatred tovvardes
any person, desiring to be reuēged:
and hove lōge he hath itayed therein.

I 2. If

The Examen.

If he haue desired any mānes death
or other great euill, and damage, as
vvell in his bodye, as in good name,
honour temporall, & spirituall goods.

If he haue been angry vvith any
person, vvith minde to doe him any
harme, or to be reuenged of him.

If contending vvith others, or in
other sorte, he haue striken, vvoūded,
or killed: or cōmaunded, or cōsented
vnto others to doe the same: or (be-
ing done by others) approued it, or gi-
uē aide, counsaile, or fauour therunto.

If hauing offended others, he hath
refused to demaunde pardon, or re-
conciliation: or haue not sufficiently
satisfied for the offence.

If he haue refused to pardon, or
to remitte injuries to those vvich
haue offended him.

If for hatred he haue omitted
to speake vnto, or to salute others,
although vvithout hatred, yet vvith
scandall of his neyghbour.

If in aduersities, and misfortunes,
he

The Examen.

he haue desired death: or vvith fury and anger hath stroken, and cursed him selfe, or mentioned the deuill.

If he haue cursed others, eyther aliuē, or dead: & vvith vvhat intentiō.

If he haue sowed discorde, or caused enmity betweene others: & vvhat harme hath ensued therof.

If for hatred or enuie, he hath been immoderately sorye for the good, & prosperitie of others, as vvell tēporal, as spiritual; or hath reioyced at any harme, or notable damage of others.

If for anger he hath offended others vvith injurious, and contumelious vvordes.

If he haue flattered others, praying them of any sinfull thing.

If vvith his euill exāple, or cōsailing, or vvith praying that vvich vvas euill, or reprehēding that vvich vvas good, he hath been cause that any mā leste any good vvorke vvich he had begun: or if he haue induced hī to any sinne, or to perseuerance therein.

The Examen.

If he haue omitted to correct, and admonish any person of any sinne vwhen he could, and probably hoped thereby the others amendment.

If he haue gyuen receit vnto outlawes. & murderers, or vwith his counsaile, and fauour, or otherwise assisted them.

If he haue spoken euill of his neighbour, manifesting any secret fault of his to discredit him, or cause him other harme.

If he haue stroken injuriously any Ecclesiasticall or Religious person, vwherein alio there is Excommunication.

Of the sixt, & ninth commaundmēt

Thou shalt not commit adultery,

*Thou shalt not desire thy
neighbours wife.*

If he hath gyuen internall consente to any carnall temptation.

The Examen.

If he hath taken delight deliberately in any filthy cogitation.

If he hath been negligēt in casting away euill cogitations when he seeleth him selfe in daunger to gyue consent, or take delighte in them.

If he hath spoken, or heard vnhoonest vvordes.

If he hath sēt letters, messages, &c.

If he hath vsed vnchaste lookes, behaviour, gesture, or apparell ordaying it to any euill ende.

If he hath vsed vnchast touchinge, Kissinge. embracinge. &c.

If he hath committed any carnall sinne actually, vvherin he must explicate the necessary circumstances as the persons, vvwhether they vv ere religious, or secular; vv whether to virginitye, married, or vnnmarried, vv which may aggrauate the greatnes of the sinne.

If he hath not auoyded the occasions of this sinne, nor armed him selfe against temptations.

The Examen.

Of the seuenth and tenth
Cominaundement.

Thou shalt not steale.

*Thou shalt not desire thy ney-
ghbours goodes.*

IF he haue taken any thing vvhich
belonged vnto others, by deceit,
or violence: expressing the quā-
titie of the theft, & in particular,
if he haue taken any sacred thing, or
out of any sacred place.

If he hold any thing of an others,
vvithout the consent of the owner,
and doth not restore it presently, if
he be able.

If for not payeng of his debtes,
(vvhen he is able) his creditours haue
sustained any damage.

If finding any thing, he hath taken
the same vvith mende to keepe it for
him selfe: the like of those things
vvhich

The Examen.

vvhich happē to come to his handes;
vvhich, knowing that they belong to
others, he hath not restored to vvhom
he ought.

If in buyeng, or selling, he hath
vsed any deceit, eyther in the vware,
or in the price, or in the measure, or
in the vveyght.

If he haue bought of those persons
vvhich coulde not sell, as of slaves,
or children vnder age

If he haue bought thinges that he
kneewe, or doubted to haue bin stolē:
or vvittingly hath eaten of anye such
thinges.

If only in respect of selling vppon
truth, he hath solde for more than the
just price: or hath bought for lesse thē
the price, in respect of payment ma-
de before hand.

If he haue had a determinate vwill
to take or to retayne any thing of o-
thers money, if he could: or alio, if he
haue had a deliberate minde to gay-
ne, or encrease his vvealth (as men

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The Examen.

doe vse to say) by right or by vvrōg.

If he haue committed any sorte of vsurye, or made any vsurariours contract, or entred into any vnjust trade, or partnershippe or merchādise.

If hauing vvages, or pay for anye vvorke, or office, he hath not done it vrell, and faithfully.

If he haue defrauded seruants, or vverke-folkes of theyr hire: or differred theyr payment, to theyr hinderance.

If he haue moued any sute in law against justice, or if in iust suites he hath vsed any fraude, or deceit that he might preuaile.

If he haue played at prohibited games: or if in gaming he haue vied, & vvonne by deceit, or hath played vvith persons vvhich can not alienate, as are children vnder age, and such like.

If he haue defrauded any iust impost or tolles.

If he haue committed any symonye in yhat sorte soeuer.

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The Examen.

If he haue defrauded the Church of that vvhich vvas due, as are Tithes, and such like.

If by vnlawfull meanes, & euill information he haue gotten any thing that vvas not due vnto him, or hath vnjustly hindred others from the obtaining any benefit, or commoditie.

If he haue gyuen any help, or counsell, or, in vvhatsoever other maner, abetted such as haue taken other mens goods: or (beeing able, and bound thereunto) hath not discouered, or hindered any theft.

Of the eyght Commaundement.

*Thou shalt not beare false
vvitnes.*

IF he haue borne any false vvitnes in iudgement, or out of iudgement or induced others to do the like.

If he haue spoken any vntrue th,
vvith

The Examen.

vwith notable prejudice, or hurt of his neyghbour.

If he haue detracted from the good name of others, imposing falsely vpon them any sinne, or exaggerating theyr defectes.

If he haue murmured in vwayghty matters, against an other mans lyfe, and conuesation, especially of qualified persons, as prelates, religious, and vvomen of good name.

If he haue gyuen eare vvillingly vnto detractions, and murmurings against others.

If he haue disclosed any greuous, and secret sinne of others, vvhervppō hath insued infamie. VVhich although it vv ere true, and not spoken vwith euill intention, yet is the speaker bound to restore the good name.

If he haue vttered any secrete, vv-
hich vv as committed vnto him or vv-
hich secretly he came to see, or hea-
re, in vv hich case a man is bound
to restore all dammages that after-
vv ar-

The Examen.

vvarde happen by such reuealing.

If he haue opened other mens letters vnlawfully, or for any euill end.

If he haue rashely judged the deeds, or speeches of his neighbour, taking in euill parte that vvhich might haue been vvell interpreted, and condemning him in his hart of mortall sinne.

If he haue promised anye thing vvith intention to bind himselfe, and aftervvardes vvithout lawfull cause hath omitted to obserue his promise, vvvhich is a mortall sinne, vvhen the thing vvvhich is promised is notable, or vvhe for vvant of performance of the promise, our neyhboure hath had any notable losse, or damage.

Of the sinne of pride.

IF that good vvvhich he hath (vvwhether it be of Mind, or of Body, or of Fortune) he hath not acknowlegged as of God, but presumeth to haue
it

The Examen.

it of him selfe, by his proper industrie or if he thinke to haue it of God, yet presumeth to haue it, by reason of his owne merites, not gyuing to God the glory of all.

If he haue reputed vaynely that he hath any vertue vvhich he hath not, or to be that vvhich he is not or more then that vvhich he is: despising others as inferiours vnto himselfe.

If he haue gloried in any thing vvhich is mortall sinne: as, for to haue taken reuenge, or to haue committed anye other sinne.

If to the ende that he might be esteemed and helde for a person of value, he hath vaunted of anye good, or euell, vvhich he hath done (vvhether truly, or falsely,) vvith the injurye of God, or our neyghbour.

If he haue been ambitious, desiring inordinatly honours, and dignities, &c. doing to that ende that vvhich he ought not.

If to the ende that he may not be
noted

The Examen.

moted, and held of small account, or
for feare of the speeches of men he
doe that vvhich he ought not, vvhith
scandall of his neyghbour: or neglect
to doe that vvhich he ought: as to cor-
rect, and reprehend others: to cōuers-
se vvvith good persons: to goe to Con-
fession, and to doe other Christian
vvorkes.

If he haue stubbornly impugned
the trueth: or, because he vvould not
submitte him selfe, or seeme to be cō-
vinced, if he hath obstinately defen-
ded his manifest errors, against his
conscience

If through arrogancye he hath des-
pised others, doing anye thing for
theyr dishonour, and despight.

If for haughtinesse, and pride, he
hath been at excessive charge, in Ap-
parell, Seruauntes, Dyet, and other
vanities not conuenient vnto
his estate.

Gathered out of F. Vincentius Trano.



John (Pimm) Rapier
to the 20th of 5th of 18th
of 18th of 18th

Warford, W



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STC 25068 A Briefe Instruction

Before it was taken apart and rebound (by Robert Lunow) this work was sewn on three bands in a plain vellum cover, perhaps the original. The cords having broken, the book was loose in the cover.

While it was in sheets I collated it as follows:

¶⁸ A-T⁸.

All pairs of leaves were normally conjugate.

26 June 1961

lbb